

SOCIAL JUSTICE REVIEW

Pioneer American Journal of Catholic Social Action
Official Organ of the Catholic Central Union (Verein) Est. 1855

PUBLISHED AT

The Central Bureau

OF THE

Catholic Central Union (Verein)

3835 WESTMINSTER PL. — ST. LOUIS 8, Mo.

EDITOR

RT. REV. MSGR. VICTOR T. SUREN

VOL. 53

JULY-AUGUST 1960

NO. 4

CONTENTS

Articles

What is the Modern Zeitgeist?	Liam Brophy, Ph.D.	112
Evolution of Empire—II	Edward J. Schuster, Ph.D.	115
Discrimination and Older Workers	Rev. Richard M. McKeon, S.J.	119

Warder's Review

Mao's New Theology	Dr. W. G. Goddard	122
--------------------	-------------------	-----

The Social Apostolate

Way Spirituality in Our Day	125	The More Authentic Christian Image	128
-----------------------------	-----	------------------------------------	-----

Social Review

War Damage	129	Interest in Aged	130
Indian Re-Location	129	Facts on Cancer	130
Increase in Crime	129	Second Vatican Council	131
Population Trend Reversed	129	U.S. Merchant Marine	131
Longevity	130	Catholic Charities Jubilee	131

Historical Studies

Pioneer German Priests—IV	132	Collectanea	135
---------------------------	-----	-------------	-----

Book Reviews

136-138

Work and Education; One Nun to Another; The Humanitarian Movement in Eighteenth-Century France; American Foreign Policy

The CCU and the Central Bureau

Program for the 105th Catholic Central Union of America Convention	139
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Published monthly except July and August, and bimonthly during July and August, by Catholic Central Union (Verein) of America; Subscription, payable in advance, \$3.00 the year; single copies 30 cents.

Entered as second-class matter April 9, 1909, at the post office at St. Louis, Missouri, under act of March 3, 1879. Accepted for mailing at special rate of postage provided for in section 1103, Act of Congress of October 3, 1917. Authorized July 15, 1918.—Executive Office: 3835 Westminster Place, St. Louis 8, Mo. Additional entry as second class matter at the post office at Effingham, Illinois.

What is the Modern *Zeitgeist*?

THE AGE OF THE SHRUNKEN PERSONALITY

Liam Brophy, Ph.D.—Dublin, Ireland

EVEN IN SHORT PERSPECTIVE it is possible to identify Rationalism as the *Zeitgeist* of the 18th century and Liberalism as that of the 19th. Is it possible to discern any *Zeitgeist* emerging from our own confused and chaotic century? But first, a word about the much-abused term itself.

It seems to have originated with Herder and the other German Romanticists. As employed by them, it was defined as "an objective spirit working in every facet of life in a particular period of history, producing a similarity of ideas, of style, and forms of social life." Being a philosopher, Herder gave the concept a clear sharpness to stress the unity of human existence and demonstrate that reason and sentiment were not, as many supposed, distinct sources of knowledge, but connected stages in one continuous, harmonious activity wherein each individual shares the life of the whole community. Herder, as we know, was eager to lead his people back from the slavish imitation of the surface brilliance of French Classicism to the warm, creative glow of his nation's natural genius. To accomplish that it was necessary to discern the spirit of the times. Goethe, Heine and the Lake Poets in England were inspired by the idea of *der Geist der Zeiten*. The spirits of other times are comparatively easy to identify and label as they recede. But we who are even now blinded by the dust of conflict and bewildered by the harsh and hysterical voices of false prophets, find it difficult to name this age in which it is our privilege or predicament to live.

The Shrinking Personality

Our age has been called many things: the age of crowds, the era of noise, the mass age, the new ice age, the age of indiscretion, and other ingenious names. It will be generally agreed, I believe, that the informing and prevailing spirit of our age is *standardization*. To this stage of uniformity all past stages have led us. Since the break-up of Christendom and the decline of Christian culture, the spirit of man has been shrinking, to reach its smallest pathetic diminution at the very time the weight of mass civilization pressed down on him with ineluctable fatality. It was

as if, by a diabolical foresight, the mind of man had devised a shell in advance to receive his diminished spirit. Russia, following the logic of her history, has caught up at one bound with the West. The standardization which began with the Reformation and took four centuries to achieve in the West, was achieved in four decades from the date of the Russian Revolution. At the present period of our history there seems little difference between our mass-man and the Marxist man, except that the latter has been deliberately fashioned, while the former has merely drifted into standardization.

The shrinking, withering process which began in the spirit of Western man when he cut himself off from the inexhaustible vitality of the Church is sadly easy to trace. It has the recognizable inevitability of a malignant disease. In pre-Reformation times man was the rounded and complete Theological Man. He knew that the main business of life was to save his soul, and that he had the sacraments and the Church to help him attain this end. His Faith enabled him to see life steadily and see it whole: it gave him a sound philosophy whether for speculation or the management of his affairs. Moreover, the Church created a social order of almost perfect harmony as a by-product of her mission. In this order every man found his place according to rank or talents, and no man was condemned to feel insignificant. The Theological Man was at one with himself in a united world.

The First Contraction

The Humanist Man emerged after the destruction of that unity. His appearance was confined mostly to the South of Europe, though some, like Erasmus, emerged in the North, stemming from Luther rather than Leonardo, and betraying a coarse dullness. The ideal of the Humanist Man was perfect development achieved by pushing the powers of thought and feeling to the utmost. The need of grace was tacitly denied. All things would be made possible to reason, and the greatest of the Humanists painted and chanted "There shall be wings."

The Rational Man was the logical outcome of the Humanist Man. Under the influence of Lutheranism in religion and Cartesianism in philosophy, human reason declared itself free and independent of experience and authority. Only *les idées claires et distinctes* were to be admitted, and God became the Master Mathematician, the Chief Engineer of a mechanical universe. The powers of the soul were called home to serve the mind in making a heaven here below, since it was regarded as problematic if indeed there was any other. So the idea of progress took shape: the pursuit of spiritual perfection according to the pattern of the Father in Heaven was abandoned for the pursuit of ultimate comfort and convenience.

The inevitable reaction against the Rational Man began with Rousseau, who spoke up for the outlawed instincts of the noble savage. When the noble savage had his way and his instincts for hatred, violence, blasphemy and murder were given full reign, he staged the French Revolution, which was indeed a reaction against reason and the first full-scale appearance of the "mass" in operation.

The advocates of the Rational Man fondly believed that in throwing off the checks imposed by religion they were thereby allowing the spirit of man to expand, and that at last it was possible for man to attain the summit in his long ascent towards freedom and perfectibility. But the very science which Rationalism cherished gave the black lie to such idle fancies. It showed that man was an upward ascent of sorts—from the monkey to the mathematician, but that, far from being under the purposeful control of reason, he was pushed by blind forces of nature. The spirit of man shrank to the simian proportions of the Biological Man.

The way was now open to industrialists, as it would later be open to Nationalist and Communists, to eliminate the unfit from the path of progress. Here again, it seemed as if the framework of the Industrial Revolution and later of the Russian Revolution were being manufactured in advance to receive the spirit of man in its latest contracted form. The industrialists, who might otherwise be indifferent to science, received Darwin as a prophet. They even helped the process of Evolution a little further by co-operation with the benign forces of nature to produce the Economic Man. Unexpected aid came from the psy-

chologists who taught that not only was man a mere animal, but a mechanical monkey which could be wound up and made to go how and where the powerful winder pleased.

The Process Completed

The progress of economic science completed the process of the secularization of man and society which the Renaissance and the Reformation had begun. When Marx preached the doctrine that history is to be interpreted as the interplay of economic forces, he merely gave expression to what had been largely assumed by Western society. The concept of the nature of man formed by any society is always a true and faithful symbol of that society, since it shows to which of man's activities it attributes the greatest significance and importance. "The concept of man as an economic animal is the true symbol of the societies of bourgeoisie capitalism and of Marxist socialism, which see in the free exercise of man's economic activity the means towards the realization of their aims... Economic positions, economic privileges and economic rights are those for which man works. For these he wages war, and for these he is prepared to die. All others seem mere hypocrisy, snobbishness or romantic nonsense." (*The End of Economic Man*, Peter Drucker. Heinemann)

The shrinking process could go no further. The Economic Man, shorn of splendor and dignity, incapable of creation, adventure or the self-sacrifice of the hero and the saint, a mere item on the consumers' chart, reading the same newspapers as the other items, sitting passively before the same TV programs, sustaining existence out of the same food cans—this Economic Man could be "bounded in a nutshell and count himself the king of infinite space." Alas, he has been reduced to the smooth, functional, soulless perfection of a ball-bearing, indistinguishable from millions of other ball-bearings. The Age of Standardization has been brought about. The *Zeitgeist* has established himself.

This *Zeitgeist* has come, as we have seen, through the long process of history and the interaction of numerous rational and irrational forces. But, having arrived, it has been strengthened and enhanced by deliberate planning and social engineering. We concede that some measure of planning is desirable in a society so highly urbanized and industrialized as ours, but on the

carried-over assumption that man is, after all, only an economic entity—and economics are easily planned—the tendency has been to extend planning to every phase of life, as if the higher functions of the mind and spirit were, as the Behaviorists said, mere by-products of physical activity, to be echoed by the Communists as the occasion suited.

The Stalin Constitution of 1936 gave unlimited power to the State planners of the U.S.S.R. Having arrived at the same concept of man by a process of dialectics and mass-murder as the West had by the slower process of secularism, the Marxists set about the task with the ruthless efficiency with which we are dreadfully familiar. An ultra modern poet has satirized the standardization which is the Soviet Vision Splendid of the future:

"I have a vision of the Future, Chum,
The workers' flats in fields of soya beans
Tower up like silver pencils score on score;
And singing millions hear the challenge come
From microphones in communal canteens:
'No right. No Wrong. All's perfect
evermore.'"

But is not the West going that way, though with a little less fearsome efficiency? Might not Burnham's *Managerial Revolution* become the handbook of our planners as did *Das Kapital* in the East?

Our planners have not yet been made aware that "there are more things in heaven and earth than are dreamt of in their philosophies." We have a right to put a sacred enclosure round our lives to maintain a privacy wherein we shall be subject to no other discipline than the Will of God and the promptings of our own hearts. What the Soviets have done with one fell blow our planners achieve by gradual pruning, and not even the tree of life is secure from their cold passion for uniformity and standardized symmetry. We have dwelt on the fallacies of excessive planning sufficiently often in these pages. The curious consequences of it are best expressed by satire, such as that supplied by Day Lewis:

"Pasteurize mother's milk,
Spoon out the waters of comfort in
kilogrammes,
Let love be clinic, let creation's pulse
Keep Greenwich time, guard creature
Against Creator. . ."

But all merely logical approaches to life are beaten by logic in the end. Who plans the planning? And if life works with the perfection of a mathematical proposition, why not let it work itself out without showing it its business? It might be that with excessive planning and the predominance of the mass-mind the initiative will be sapped from the spirit of man, that he will prefer to sink into the anonymity of the crowd and just keep step with the rest. It might be that future ages will remember the U.S.A., once the symbol of liberty and courageous individuality, as standing for the triple characteristics of our *Zeitgeist*: Uniformity, Standardization and Anonymity.

The Process May Be Reversed

But history has shown many conspiracies against the spirit of man, and he has surmounted and survived them all. Not even for the mechanists does the historical process remain at the desirable point, nor can Mephistopheles, reversing roles, exclaim: *Verweile, doch, Du bist so schön*. Already the advances of science have discredited the purely mechanical interpretations of life on which Communism and Finance-Capitalism were built, and "God is returning by way of the Quantum Theory." The present thaw in Russia has shown that there are countless writers and artists, the most individualistic people in any society, ready to spring to life when the moral climate allows for the full flowering of genius there. The *Zeitgeist* may prove to be something quite different before our century will have run its course. It might even be that, with the aid of grace, the Paraclete will intervene in human affairs in a hitherto unknown manner, as some saintly people have prophesied, and that the Spirit of the Age will prelude the Age of the Spirit.

Evolution of Empire

I. OUTLINE OF AN EMERGING POLITICAL PATTERN

(Concluded)

Edward J. Schuster, Ph.D.—Dubuque, Iowa

BASIC AND EXPLICIT IN the commonwealth concept of government is the infinite value, the inalienable dignity of the individual. No racial, national, or occupational status may be allowed to impair the inherent integrity of man. In a sense, this is an extension of the doctrines of creation, redemption, and free will. The latter especially remains preeminent, for free will is so fundamental a concept that the Almighty Himself is careful to observe it in His dealings with men. From Genesis to the Apocalypse, from the writings of the earliest Church Fathers to the latest Papal encyclicals, this doctrine remains basic and all-encompassing. But the applications, particularly in more complex forms of social organization such as the State, have been conditioned by the exigencies of time in specific situations. They have relied on trial and error, while pride and stubbornness, greed and other human weaknesses have impeded progress. Here the patrimony of Catholic thought has contributed substantially to the more enlightened developments of our age.

Applying the Church's Doctrine

Though necessarily developing in accordance with those same time-space factors, and occasioned by human failings, the doctrine of the Church is as unchanging as it is unequivocal. St. Augustine in *The City of God*, St. Thomas Aquinas in his *Summa Theologica* and *De Regimine Principum*, formulated many of the political principles which determined the development of imperial colonialism and commonwealth. Later, responding to questions arising in connection with settlement of the New World, Spanish philosophers, notably Francisco de Vitoria, Domingo Soto, Domingo Báñez, Bartolomé de las Casas, and Francisco Suárez, refined and applied basic concepts of individual rights and responsibilities in new social milieus. In this process they employed both deductive and inductive methods. Profiting by the metaphysical contributions of Plato, Aristotle, and their Christian disciples, these Spanish thinkers

also took cognizance of practical situations in the New World.

Several concepts of enduring significance were here defined. First among these is the role of the individual. This was followed by corollary deductions and conclusions which determined the political and social consequences of these individual rights. Thus the juridical and ethical status of indigenous peoples in areas colonized by European nations was more sharply defined. Relations between colonies and the parent power were classified in accordance with principles of justice and equity, while these latter, in turn, were organized in terms of the Natural Law (*jus naturale*) and the Law of Nations (*jus gentium*). But these did not remain mere theoretical abstractions, since they were interpreted and applied in dealing with realistic problems such as Indian slavery, manpower, missionary activity, trade, political status.

The exploitation of native peoples in America was explicitly forbidden by Pope Paul III (1534-1549). In so doing he was merely continuing and extending doctrinal recognition of human dignity as such, an affirmation which had been enunciated during the preceding century by Eugene IV (1431-1447) and Pius II (1458-1464), when they asserted with tireless zeal the inalienable human rights of primitive inhabitants of the Canary Islands.¹ It was this same notion which Vitoria eloquently and convincingly elaborated, pointing out that while the natives of America were pagans, this in no wise impaired their competence to hold property or otherwise to exercise fundamental rights of free men. (Francisco de Vitoria, *De Indis recenter inventis*, 7). This led immediately to definitions and interpretations of the Natural Law and the Law of Nations; more remotely it was the basis for International Law.

Supernatural considerations compelled Chris-

¹ Cf. Joseph Hoeffner, *Christentum und Menschenwürde*, p. 154 (Trier/Treves, Germany: Paulinus Verlag, 1947).

tian leaders to observe and respect these rights. Domingo Soto insisted on the obligations of Christian leadership to guide the less highly endowed or non-Christian people, "as free men who possess all the attributes of free individuals, for their own good and to the highest development of their talents, that is, to teach them and to instruct them in good behavior."

The Natural Law and the Law of Nations

Associated with Ambrose, Augustine, and Aquinas, the Natural Law derived from older reasoning and treatises, recalling the concepts and conclusions of Plato, Aristotle, and Cicero, among others. The ancient Law of Nations, it will be remembered, had developed in the course of Roman commerce and communication with the "barbarian," that is, with nations not under Roman jurisdiction. Whereas the Natural Law laid down norms of individual rights, obligations, fundamental dignity, the Law of Nations stipulated their consequences. Vitoria follows the traditional teaching: the Natural Law, he states in his commentary on the *Summa Theologica*, possesses its own inherent validity and justification, whereas the Law of Nations receives its juridical force from human agreement. (Francisco de Vitoria, *Com. in II.II.*, qu. 57, art. 3). He remarks further that the Natural Law could be maintained only with the greatest difficulty if there were no Law of Nations.

Besides individual rights, trade and other civil relations as well as normal economic and political intercourse raise other questions. Here the whole heritage of Catholic ethical and political thinking supplies an indispensable basis for the development of an enlightened colonial policy.

Developed in much more detail than has here been suggested, Catholic principles of government as well as inter-group relations are applicable to colonial empires. Their influence is salutary in that they represent reasonable, progressive, and workable methods of operation which are in conformity with supernatural standards and goals.

As contrasted with the grim inheritance of Communism or other forms of Totalitarianism, the pattern of Commonwealth or Community recently inaugurated reflects these salutary principles. That the problem is not easily solved is apparent from the long, difficult path by which England, the United States, and France have reached their present stage of colonial evolution.

Fortunately, too, there is evidence of parallel trends in other areas of the world, all moving in the same general direction, toward the same ultimate goals. Free determination, rational methods, lofty ethical principles all serve as guides.

Imperialism and colonialism reflect chiefly military and political implementation of economic ambitions. While rejecting categorically Marxian versions of economic determinism, candor compels one to recognize the impact of economic forces and factors. In a practical sense, therefore, it is useful to survey recent advances toward international cooperation on many fronts, efforts which parallel and extend the work of the British and French Commonwealths.

Realistic elements and practical considerations have generally determined such associations, with pride, passion, greed, or inherited ignorance persisting as obstacles to success. But these impediments inevitably have persisted. Whether they assume the exalted disguises of dynastic ambitions, nationalism, chauvinistic tradition, military arrogance, or perhaps cupidity in some other form, they have served to mislead men and nations. At the same time they have obscured many of the real issues. During the nineteenth century appeared several practical approaches to the basic issues of political and economic cooperation based on something less primitive than annihilating competitors or holding other peoples in bondage of some kind or other.

Above the Level of Spear or Cannon

The German Customs Union and the Pan American Union are two such organizations. Enlightened self-interest remained as the motive power. Yet behind these instrumentalities of cooperation reason also entered into the picture, in that the contrasting parties envisioned the possibility of settling rivalries or disputes by some device above the level of spear or cannon. The twentieth century, especially since World War II has seen the creation of several organizations of an analogous kind. While the need for some of these is evidently associated with security plans in the face of Communism's abiding menace, they possess many advantages even apart from their defense functions.

Because such organizations or alliances appear in response to concrete, immediate needs, they usually represent a number of elements as the

respond to several needs simultaneously. The devastation resulting from World War II demanded immediate response to emergencies in many areas of human activity. The most urgent of these were primarily of an economic nature, with social and political implications.

Reestablishment of self-sufficiency, elimination of dependence on others, rebuilding of self-respect among afflicted men and women, were the principal human requirements. These led to programs of emergency assistance and reconstruction to make possible self-reliance and autonomy. Of these plans the Marshall Plan is an outstanding example. The European Recovery Program, as the Marshall Plan was known officially (1947), the Brussels Treaty setting up the BENELUX Conference, NATO, the Mutual Defense Assistance Program (MDAP), the Manila Pact (1954) leading to the South East Asia Treaty Organization (SEATO), the Central Treaty Organization (1955) set up under the Baghdad Pact, are primarily military agreements and alliances. Yet they transcend this immediate purpose, inasmuch as they envisage continuing economic cooperation, exchange of information and assistance in broad areas of economics and finance, as well as social-cultural contacts conducive to ever improved understanding and cooperation. Nor are international economic organizations neglected.

Incident to military security plans in Europe, several new organizations for economic cooperation have appeared. These, in turn, also have military, political, sociological, and ideological ramifications. The Western European Union (WEU), the Organization for European Economic Cooperation (OEEC), the European Payments Union, the Conference of European Ministers of Transport, the European Coal and Steel Community, the Atomic Energy Community (EURATOM) are linked not only with the Common Market ideal, but also with changing patterns of political sovereignty.

Under an impressive title, the Council of Europe reflects still higher though not unrealistic aspirations. Through such continuing interaction in practical areas of endeavor, many forces are contributing to evolution of the commonwealth idea. Perhaps of equal importance, the existence and functioning of these new groups are modifying the attitudes and thinking of men and women all over the world. For they direct attention to the need, the possibility, indeed the indispensa-

bility of international cooperation, integration of effort in all that affects man's welfare.

In the Western Hemisphere in 1889, the Pan American Union represented a pious wish rather than a practical goal. Under the impact of events, however, inter-American cooperation on many fronts has become a reality. To implement the high purposes announced in the original statement incorporating the Pan American Union, the twenty independent republics of America formed the Organization of American States. The Preamble to the Charter of OAS sets forth purposes which transcend this continent:

IN THE NAME OF THEIR PEOPLES, THE STATES REPRESENTED AT THE NINTH INTERNATIONAL CONFERENCE OF AMERICAN STATES,

Convinced that the historic mission of America is to offer to man a land of liberty, and a favorable environment for the development of his personality and the realization of his just aspirations;

Conscious that that mission has already inspired numerous agreements, whose essential value lies in the desire of the American peoples to live together in peace, and, through their mutual understanding and respect for the sovereignty of each one, to provide for the betterment of all, in independence, in equality and under law;

Confident that the true significance of American solidarity and good neighborliness can only mean the consolidation on this continent, within the framework of democratic institutions, of a system of individual liberty and social justice based on respect for the essential rights of man;

Persuaded that their welfare and their contribution to the progress and civilization of the world will increasingly require intensive continental cooperation.

Resolved to persevere in the noble undertaking that humanity has conferred upon the United Nations, whose principles and purposes they solemnly reaffirm;

Convinced that juridical organization is a necessary condition for security and peace founded on moral order and justice; . . . have agreed upon the following. . . .

In thus setting goals transcending economic and political needs of the moment, OAS is formulating a comprehensive, long range program to advance the individual. In so doing, this organization is responding to pressures emanating from the component republics. Reciprocally, too, the associations thus made possible continue to modify attitudes within member nations. Economic stability, prosperity, manifestly are related to social conditions, health, education, scientific methods of farming and manufacturing, to adequate wages,

food, clothing, shelter, safe working conditions. The young husband looking to the welfare of his wife and family, older men and women advancing toward life's evening rest and tranquility, are concerned for that minimum of security and stability which human beings have a right to expect. These, then, are additional concerns of OAS. Through exchange of information and mutual assistance, cooperating nations move toward these goals. Not independence but interdependence is the conclusive lesson of past experience.

The United Nations Organization, also, is intent on improving international relations at many levels. Yet the very breadth of its scope, the inclusion of dissident elements whose ideological bias inclines them toward domination rather than cooperation, has impaired its work. But it remains of value for its aspirations, and because it is the largest secular body with universal interests. Whether eventual elimination or reduction of political sovereignty will ensue among its members is problematical. Perhaps other consequences are more critical. Yet for the present it continues, like OAS, to serve useful ends in providing for discussion, exchange of information, and much mutual assistance. By continuing the dialogue between nations and ideologies, the United Nations Organization is of definite value.

In reviewing the evolution of empire, we can see that great alterations are still in process. Their outline suggests certain tentative conclusions relative to the nature and scope of other issues which still demand attention. The most evident change is that from empire to commonwealth and community of nations. Yet this remains an effect even more than a cause of further development, since changing ideas and attitudes also are determining factors in political evolution. At the same time, there are reciprocal influences, in that existing organizations at every level impinge upon the individual's thought.

It would thus appear that in the past and today, there has been an over-emphasis on forms of government, political factors, especially on traditional concepts of national sovereignty and independence. This is not intended to minimize the contributions of political science or the forces which it has delineated. Particularly in free, representative governments it is essential to have insight into the pattern of political rule. Yet recent experience has demonstrated convincingly that there are other components of civilized existence which are equally determining.

A complex world may never quite forget its complexity. Yet the human intelligence includes ability to differentiate, to classify and to order. In this sense, order itself has been defined as "unity arising from the apt arrangement of a plurality of objects." The problem, therefore while difficult, does not justify neglect or despair. In the realm of human activity, especially where human effort—brain or brawn—is applied to natural resources of matériel and power, it is imperative to evaluate the constituents objectively yet in relation to larger considerations. Thus, for example, it is not enough to plan only for the extraction of some raw material such as bauxite together with its transportation and physical processing. Innumerable other factors enter into the procedure, such as the human elements, setting or what may be called the "operational environment." The human factor alone would justify much study. With specific reference to this isolated problem, the kind of "manpower" available education, training, encouragement and reward through just wages and improved working conditions, health facilities, whatever contributes to a more satisfactory standard of living—these represent a vital part of the overall challenge. Here are typical areas of human need that merit attention at least equal to that devoted to theoretical, juridical disputes. While the problems are thus of impressive magnitude and complexity they are by no means insoluble.

Three Essential Elements of Success

Three essential elements must be present if the problem of evolving empire, of changing social organization is to be solved. The first of these is good will, the message of the first Christmas—"peace to men of good will." This comprehends an attitude of helpfulness, willingness to cooperate, to make concessions. Next, commonwealth genuine "co-existence" among *all* peoples, dependent on the possession and exercise of intelligence, to include scientific and technological know-how, as well as efficient correlation and organization. Finally, pervading the foregoing Catholic principles of charity and justice, along with the Church's understanding of the individual can provide dynamic impulsion and direction. A single, comprehensive instance of such possibilities appears in the evolution of empire. Today we can only see its outline; but it may prove an instrument which leads to even mightier goals.

Discrimination and Older Workers

A GROWING PROBLEM WHICH WE MAY NOT IGNORE

Rev. Richard M. McKeon, S.J.—Syracuse, N. Y.

OUR NATION NOW MUST learn to take advantage of the full potential of our older citizens—their skills, their wisdom and their experience. We need these traits fully as much as we need the energy and boldness of youth."

These words of President Eisenhower may well serve as an introduction to any study of a problem which is nationwide, ever growing in complexity, and aggravated by a cold callousness. It is a direct challenge to Christian social doctrine. How can this problem of discrimination against a worker, merely because he is 45 years of age or older, be solved?

For many years upright citizens have been justly concerned over the fact of discrimination on the basis of color, race and creed. In this election year, one of the candidates for the presidency is experiencing opposition from the forces of unenlightenment because of his religion. Similarly, even in states where the law forbids discrimination, qualified young Negro applicants for jobs are faced with great obstacles because of their race. Now we face the dismal fact of discrimination on another score: countless numbers of older people cannot find suitable employment merely because of their age. The writer, of course, wonders if these victims, confronted with the lack of justice and neighborly love in seeking a means to get a decent livelihood, ever sympathize with those millions who for years have suffered discrimination for other reasons such as color. Some one has said: "There is nothing more demoralizing than for an unemployed person, especially one of executive caliber, to have to pound the pavement in search of a job." A very bitter feeling is evident in the letters-to-the-editor touching this situation. A qualified man without work is a second-class citizen. In an industrial society a man without steady income soon finds his liberty is restrained. Moreover, a sense of shame and frustration weighs down on his soul. It tends to disrupt family life. This embittered feeling may come to the surface when a man applies for a job: he may be too timid or too aggressive, thus hurting his chances.

"The Invisible Ghetto"

Is this the proper term to apply to our workers without jobs? Certainly they are marked with a stigma—the advanced number of their years. They are to be confined outside the area of productive plants and necessary services. Does not this treatment by industry differ only in degree from the Nazi philosophy which found the aged and the insane useless to the state and therefore to be done away with?

In an excellent report issued by the United States Department of Labor early in 1960, the national manpower problem for the years ahead was discussed. One part of the report stated that during the 1960's two out of five workers will be 45 or older. By 1970 there will be over 33 million men and women workers in this age bracket. These older workers have the skill and the experience needed for our growing economy. At present they account for a large percentage of managerial or skilled workers. Older workers, it must be admitted, do not experience a markedly different rate of unemployment than do workers in other age groups. But this sad fact is clear—once out of work, they remain unemployed for longer periods of time. The Department of Labor report calls for the elimination of discrimination in hiring on the basis of age. Likewise, it is evident that due to automation and other factors, there is a growing need to retrain these workers so as to keep them abreast of technological changes.

There are scores of myths and half-myths about the feasibility of employing older workers. Many job orders placed with state and private agencies insist on specifying age limits under 45. Yet a New York State report holds that "the experience of employers who are hiring older applicants demonstrates beyond doubt, however, that by using a little imagination these so-called obstacles and difficulties prove more illusory than real." This same report goes on to prove that there is no true foundation for the following claims: the older worker is less productive; he is absent

more; he has more accidents; he will not stay on the payroll long enough to justify hiring expenses; it is too costly to provide him with an adequate pension; he will cause major increases in employee group insurance costs; he does not have needed job skills. Keeping in mind that the labor force over 45 will grow rapidly within the next few years and that the group below 45 will decline, the report concludes with this statement: "These facts about the nation's manpower needs merely prove what every alert employer already knows—finding enough people to fill growing job needs just isn't possible without making fuller utilization of America's older workers."

Early this year, a survey completed by the U.S. Department of Labor maintained that the work performance of older office workers is as good as that of younger employees. It found that the older people seem to work more steadily. In output per man-hour, workers over 45 produced as much as those in the 24-45 group. In work accuracy, performance was virtually identical for old and young.

What Personnel Directors Say

On the other hand, I recently put the question of age discrimination to several personnel directors. All of them admitted that the law against discrimination was hardly practical. Although one is forbidden to inquire about the applicant's age when hiring, age must be revealed when it comes to pensions and insurance. All these directors agreed that the average worker over 50 had very little chance of employment in the larger industries. They also stated that the turn-over is too great with people over 50; that older men are harder to supervise; that many resent the fact that their bosses are younger; that many foremen will insist on being sent younger men; that older workers seeking jobs have not kept up with new techniques; that companies do not think it worthwhile to retrain them at their age; one manager said that he found older workers seeking employment had a marked failing for alcohol and therefore were accounted poor risks.

Management people over 45 also have a very hard time in securing positions with the bigger corporations. One reason is that these men are too old to absorb the philosophy of the company and therefore will be hard to fit into the organization. Older managers know their worth and expect corresponding salaries and benefits. Com-

panies know that they can hire and train younger men at less expense and salary.

Commenting on the widespread custom of not hiring workers over 40 or 45, a special study of the Bureau of Employment Security stated: "This arbitrary definition of older workers unquestionably does a great disservice to those who have passed this age but who continue to be as well or better qualified by experience and mental and physical capacities as the younger ones. While workers past 45 have difficulty in securing employment because of their age, the Social Security Act provides retirement benefits to those who have passed their sixty-fifth birthday.

"A gap of twenty years therefore exists, during which workers face increasing uncertainty of employment because of age without being eligible for benefits linked to their age."

Mill and Factory, April, 1957, published an excellent report on how to use older workers. One section touched on hiring on the basis of ability, not age. It claimed that job seekers over 40 represented one-third of the available labor supply and one-half of the reservoir of skills. These workers should have more stability and fewer "quits." There are plenty of studies to show that older workers compare favorably with younger ones on productivity, absenteeism, safety and turnover rates.

This report recommended a survey of hiring policies and practices. It called for the elimination of maximum hiring ages in ads and job specifications and on orders placed with agencies. It advocated lower physical demands, provided the essential requirements were fulfilled. Moreover, there should be a revision of age-restrictive eligibility provisions in pension plans if these affect hiring policy. Finally, there is the necessity of training key personnel to carry out new policies.

Government Policy

The Federal government is most liberal in its age policy. The Civil Service Commission has said: "People are living longer. Older people constitute a growing proportion of our total population—and therefore of the labor force. At the same time, evidence is growing that people are capable of high-level productive work later in life. . . . Appointing officers should not, therefore, permit arbitrary prejudgments about older workers to affect their thinking in selecting persons for employment."

New York State has reason to be proud of its efforts to help the aged. In the 1958 legislative session, there was enacted an anti-discrimination law for the forty-plus worker. It outlaws refusal to hire any job seeker from 45 to 56 years because of age. It also authorized expansion of the staff of special job counsellors for this group. This staff has achieved splendid results. The State has banned discrimination against older job seekers in public authorities and by school boards.

In 1956 work was found for 102,502 job seekers in New York who were over 45. In 1957 the number rose to 116,445. As one report states: "With the special counsellors helping them sell their job know-how, these people were accepted in a wide variety of work." Direct appeals were made to 300,000 employers to drop unfair age barriers in hiring, and to pledge to hire solely on the basis of ability. The response was most gratifying.

Pensions

Why are pensions an obstacle to hiring older workers? To most observers it is strange and rather cruel that pensions which gave the younger worker hope for security in later years should prove to be a curse where older workers are seeking employment. That is the conclusion of a survey made by the Northwestern Mutual Life Insurance Company back in 1953. The main reason for this anomaly is that it costs companies about four times as much on the average in the payment of pensions for a worker hired at 50 than for one hired at 25. Insurance losses also increase with age, and firms are anxious to keep down the average wage of their workers in order to cut down premiums. It is easier to place older workers in a company where there is no pension.

"The older the worker at the time he comes under a plan, the less time there is to accumulate the fund required and the less time there is for the fund to earn interest and thereby reduce costs." One cost estimate stated that a \$100 monthly annuity for the newly acquired worker at 40 would amount to \$6,800. But for the 55-year-old worker the amount would be \$10,623.

There is some truth to the statement that long

before pensions became widespread there was just as much reluctance to hire older workers as there is now. Nevertheless, the relationship between pensions and hiring older people needs clarification. "Pension plans need not deter the employer of older workers because benefits can be varied in accordance with years of service, or by excluding short-term workers from benefits." It is also suggested that older people be hired on a year-to-year basis that rules out retirement benefits.

Some Suggestions

Other suggestions include a back-to-the-farm movement. It is suggested that three acres, rightly cultivated, may provide a great part of a comfortable living. Why not start factories where the employment age begins at 40? There would be plenty of both managerial and productive workers available. In Darlaston, England, there is a workshop called "The Sons of Rest." Only men over 70 are employed. Its success proves beyond a doubt that a man over 70 can still do a good job. The men do drilling and assembly work on office equipment and farm implements.

Another plan that merits attention calls for a tax rebate for workers hired after 40. Thus it would be to the employer's advantage to use the services of older people. The government would not lose, for it would pick up revenue from personal income and other incidental taxes paid by the older workers.

Certainly the whole question of discrimination against hiring older workers needs deep study in the light of Christian social doctrine. Human values must not yield to merely material considerations. Industry must ponder the problem, as Secretary of Labor James P. Mitchell has said: "If economic life becomes too hard for them (older people), they will form the most potent group this nation has known and force some kind of public program for their survival. This is a possibility industry must face immediately. Will it find places for older workers and make profit from their production, or be taxed much more heavily than now in order to sustain them as non-workers?"

Warder's Review

Mao's New Theology

THE DEVASTATING SUCCESS of the Communist experiment in China has appalled the free world and, it may be supposed, caused at least a measure of anxiety even in the Soviet Union. The Chinese Reds have far outstripped their counterparts in Russia and elsewhere. To what is this success attributable?

Even after we allow for the extreme poverty and the native docility of the Chinese masses, the thoroughness of Oriental cruelty in suppressing all opposition to the Peiping Government, and China's comparative isolation from the free world of the West, we still are unable to account adequately for the appalling fact that after a little more than a decade human life in China has become almost completely regimented according to the Marxist formula. How explain, for example, the success of the Red Chinese masters in setting up a schismatic Catholic Church which has consecrated more than thirty bishops?

Perhaps the true answer to our question is to be found in the mentality and the aspirations of Red China's leader, Mao Tse-tung. Mao, it seems, conceives the messianic destiny of Communism somewhat differently than do other leading exponents of Marxism. Whereas others would destroy all religion as an obstacle to the attainment of an earthly paradise, Mao would use religion as an aid toward the total absorption of man into Communist scheme of things. In other words, Mao has evolved a theology, a system of religious beliefs, and in so doing hopes ultimately to destroy all other religions, particularly Christianity.

The evolution of Mao's new religion and its principal dogmas are explained by Dr. W. G. Goddard in *Zealandia* of May 5. His enlightening study, re-printed here in its entirety, should help toward a better understanding of the religious, social, economic and political upheavals which are now rocking the world's most populous nation.

* * *

Since 1954 I have had close contact with a former official of the Communist Chinese Foreign Office. We first met in Hong Kong and later

in other parts of Southeast Asia. As he is very active in the struggle against Communism in that area at the moment, it would not be wise to identify him further.

Sufficient to say that this man is the best interpreter of Communism in China I have met. He knew Mao Tse-tung and Chou En-lai, was on the best of terms with Security Minister Lo Jui-ching and was an associate of An Tzu-wen, who counts much in Peking but of whom we hear nothing in the West.

Of Liu Shao-chi he has told me much that has never, to my knowledge, appeared in print.

In this article I want to outline the mind and purpose of Mao Tse-tung towards religion and Christianity in particular, for Mao still remains the chief planner of Communist China. Others have written on this subject, mainly Westerners who have interviewed him, but here is the interpretation of a Chinese who knows what is really going on in the mind of China's Communist Number One.

Mao has one obsession. It holds him with the power of a supreme and authentic imperative. He believes he can do what none other, save one, has ever attempted. This is the creation of a new individual and through him the creation of an entirely new society, not only in China but throughout the world.

He knew Marxism as a useful but only a holding philosophy. He has superseded it. He adheres to the doctrine of dialectical materialism but conceives it, in the perfect Communist State, as operating through the individual to the mass.

The kingdom of Communism is within every man. If a man recognizes this, then all things become changed, old things pass away, all things become new. This is the New Democracy of Mao Tse-tung, based on the new individualism.

He protests against the cult of personality, but he himself is above all concepts of personality. History has thrown him up. He has not emerged as leader by circumstance or as the development of political or other forces. He has been thrust upon the stage to make history.

His doctrine of the new individualism has nothing in common with that of Western democracy.

which allows each man the right to protest or oppose. Rather is it the right to become one with the State, a person in whom it is both "law and impulse" to obey. As a result, this new individual and the State become one.

This new individual, in the thinking of Mao, will love to keep the commandments, the orders of the Communist State. At any secret election, his chief delight will be to vote for Communism.

Mao arrived at this New Democracy philosophy along the road planned, not by Marx or Lenin but rather by Lu Shun. He referred to him as "The Giant of China's revolution"; the hero of Communism"; and "the prophet of the future."

Lu Shun, while studying medicine in Japan, had reached the conclusion that "China's real problem is mental rather than social or economic." The crusade, then, must be to renovate the mind of China, and this is an individual matter.

Between 1922 and 1940, Mao examined this Lu Shun concept and found it good. It became the pattern he was to follow in an almost fanatical dedication. It possessed him completely and took concrete form in his New Democracy.

In his exposition of this in Yen-an in 1940, Mao confessed that he was thinking far ahead of Moscow when he stated that his New Democracy "is different from the socialist republics of the type of the U.S.S.R." in the sense that it is a purer Communism, based on the new individual.

In the making of this new man, the religious instinct must play a major part. There had been a time when Mao agreed with the dictum of Lenin that religion is an "opiate." He had no hesitation in destroying Christian, Buddhist, and Moslem alike. Later, he moved to Stalin's precept that "religion must be tolerated."

But eventually he abandoned that idea and reached the conclusion that the religious instinct could prove to be one of the major factors in the making of the new individual. It is all a question of directivity.

This is precisely what is happening in Communist China at present as the best brains of the country, some of the most astute psychologists, and leading scientists are engaged in formulating new presentations of the different religions.

First attention was given to Christianity. Mao knew that the aim of the Christian Church is the renovation of the individual and through him the world. Here was the challenge to his own vision and purpose. As a result, Mao feared the spiritual conflict that would result.

He was well aware of the peaceful aggression of the Christian Church and its members. He knew that Christianity was more vigorous in China than Buddhism, Mohammedanism or Confucianism in seeking converts. Communism in Peking itself would not be safe under such circumstances.

There are Christians, silent believers, in official posts in Peking. The man to whom I referred in my opening sentence had been one of these. He is the son of a Chinese Presbyterian pastor. He assured me that there are others still there who cling to their faith, confident that their country will one day be redeemed from the Red scourge.

However, fired by his fanatical ambition and with a tremendous confidence in his own ability, Mao directed his revisionists to prepare a new interpretation of the Person of Christ and the function of the Christian Church. This was speedily completed and issued to all churches throughout Communist China.

As to the Person of Christ, the objective was to despiritualize Him. Mao knew that in any spiritual conflict he himself would be defeated. Julian could never conquer Jesus. And so Christ, in this theological revision, if it can be called such, was reduced to a figure, a reformer indeed, in the purely material world. This was a direct thrust at the very heart of Christianity.

The revisionists ignored the testimony of the Early Church, the scholarly research of 20 centuries, and the experience of countless millions of ordinary people.

To justify their position, it was necessary to provide documents and the chief of these was the *Modern History of Jesus*, which professed to supersede the Gospels. A children's edition of this Communist document contained an illustration showing Christ as a Chinese Communist worker.

According to this *Modern History of Jesus*, Joseph the carpenter was a Communist engaged in a bitter struggle with the rich men of Nazareth. When he died, his son Jesus continued the struggle.

As a young man, Jesus decided to launch a campaign against capitalism throughout Palestine. He selected a small group of poor fishermen and several others in key positions, one of whom was Matthew, a banker's clerk, and trained them in the doctrine of Communism.

This soon brought the group within the law which had been formed by Jewish capitalists. And

so Jesus was brought before the court and condemned. Later, he was executed. But before he died, he told his fellowworkers that Communism would ultimately triumph but, in the meantime, they must share their wages and belongings so that the society he had established could prosper.

That society was the first Christian Church. But the bankers soon bought over most of the members with the result that the Church became the tool of the rich imperialists.

Communism in China is a return to what Jesus had in mind. Communism in China has no quarrel with him but rather with the Christ which the imperialists have, through the centuries, fabricated, in order to hold the masses in their power. Communism is a return to pure and original Christianity.

The function of the Church, as set forth by Mao's revisionists, followed naturally from this twisted interpretation of the Person of Christ.

This is to serve as an instrument of the State in the propagation of Communism.

The so-called "Reformed Church of China" is the chosen organ for carrying out the last command of Jesus. It is a holy duty to persecute other religious bodies because they have departed from this injunction and are really anti-Christian.

Freedom of religion is permitted, indeed encouraged, provided the real Jesus, as discovered by the revisionists, is the object of this worship and not the Christ of the Imperialists. Thus Communist China is the champion of pure Christianity. All else is heresy and in conflict with science.

In the imperialist countries there is a constant conflict between science and religion, but not so in Communist China, because the teaching of Jesus as interpreted by the revisionists is in harmony with scientific Communism. Indeed, both doctrines are one.

Contemporary Opinion

THE HUMANISM WHICH wells up from the liturgy is the only humanism that can face death without anxiety. Death, after all, is but the transition to full, perfect human life with the glorified Christ. One has only to listen to the consoling words of the liturgy uttered at the death bed and the grave—there where secular humanism is mute and dumb—to realize that triumph over death emerges from contact with the glorified Christ.

BALTHASAR FISCHER, in
Theology Digest, Spring, 1960

Speaking on the occasion of the golden jubilee of the Diocese of Toledo, Archbishop Karl J. Alter of Cincinnati, as quoted in *The Casket* of April 28, stated that there is a right and a wrong way to look upon the Church. Relating his statement to present efforts for Christian reunion, His Excellency explained:

"The wrong way is to think of the Church as a voluntary organization, made up of those who profess allegiance to Christ. This is the viewpoint of our separated brethren. They recognize the value of unity; but their effort to establish

unity proceeds on the false supposition that unity does not exist as yet, but is a good still to be achieved by human effort.

"Hence, their ecumenical movement, commendable in its aspirations, nevertheless results in nothing more than a parliament of religion, without unity of doctrine, without unity of sacraments, and without unity of discipline. Their efforts must necessarily remain sterile and abortive as long as they persist in fostering a wrong view of the Church.

"The right way to look upon the Church is to see it not as a human organization but as a divinely established organism, pulsating with its own principle of life derived from Christ, the Head. It is to see it as St. Paul describes it, namely, the Mystical Body of Christ, giving continuity to His divine mission as priest, as teacher and as ruler.

"The Church in this sense is utterly unlike anything else on earth. It is unique, with its own built-in principle of unity. That principle of unity is the guidance of the Holy Spirit made manifest in a visible teaching authority speaking through the voice of Peter."

THE SOCIAL APOSTOLATE

Theory ——— Procedure ——— Action

Lay Spirituality in Our Day

(A sound and solid spirituality is an indispensable prerequisite for a successful lay apostolate. The outline of such a spirituality is brilliantly presented in the following treatise by His Eminence Richard Cardinal Cushing, originally presented as this year's Commencement Address at Creighton University on June 1.)

THE VAST MAJORITY OF you to whom I speak will work out your careers and your salvation as laymen at work in the world. To one charged, as am I, with preaching sanctity and the spread of the Church, that thought would be discouraging, did I not recognize that this is the age of lay sanctity. College and university alumni, Christians by baptism and education, bring great potential to such an age. There is nothing more timely or important on which I could speak to you.

You cannot say, as some do, that men are getting better and better with each succeeding age; history doesn't support that. Nor can you say that men are getting progressively worse. What can be discerned is a pendulum movement. Temporal society moves toward Christ or away from Him. When it is moving toward Christ, men's minds and institutions tend to focus more and more on Him; the best artists take to painting themes involving Him; and even the minor events of family life are marked by sacramental remembrances of Him. Such was the time of the Ages of Faith.

The Renaissance brought about a sharp change and the pendulum started swinging in the other direction, away from Christ. Men didn't say so; they merely said they were going after the humanly wholesome, the healthy, the well-ordered, the just, the naturally good. But that is impossible for fallen and redeemed man. We must either look above the natural order to the supernatural order (and when we do so the natural order is rectified and preserved), or we speedily fall below nature. When the pendulum swings away from the sacred (as a term), it leads not toward the secular, but toward the profane. That's where we appear to be now, at the *bad* natural because we thought we could have the *good* natural *without Christ*.

It is because we have reached the end of the pendulum-swing away from Christ that our prob-

lems today are basically theological. It was not a Jesuit, by the way, but a general who so described our problem; it was not Maritain, but MacArthur. It is folly to think that we can go from wars to peace without reference to our theology, without reference to Christ; or from no housing to adequate housing, or from economic disorder to economic order. We cannot hold to good except through our redemption in Christ. The most realistic program today is, therefore, the program "to restore all things in Christ." The idle dreamers and wishful thinkers are those who place their full confidence in natural remedies, more laws, more leaders, science, sociology.

Since the world is sick for Christ, wise men will look to the Church of Christ for the remedy. What does the Church propose? She seems to be telling us that God is using this occasion for His Church to explore the means of sanctification appointed for the lay state. The laity are caught between religion and life; God, by perfecting them in sanctity, uses them for the sanctification of the temporal order.

The evidence of recent history points to the sanctification of the laity as the major ferment going on in the worldwide Church. There is evidence at every hand: the surprising number of lay people who clearly desire a more than ordinarily holy life, the increase of interest in religion among Catholics and non-Catholics alike, the number of devoted lay people who do not find their place in the religious life, and yet desire an intense Christianity.

The evidence of the specialized Catholic Action movements is particularly impressive. They have held out the highest ideals of sanctity to their members and have begun to produce even contemplatives within the lay state.

There is also the evidence of the ordinary Catholic layman, especially many young intellectuals. They may not yearn for martyrdom or mystical prayer. They may even long for a routine bourgeois life in the suburbs, with only conventional religious practices. But they are deeply committed to parish life and parish schools, and they are the strength of the new revivals of liturgy and discussion. Unless they are blind, they are begin-

ning to see the handwriting on the wall: "It is no longer possible to be mediocre. Are you for Me or against Me?" They are open to the call to lay sanctity.

Religious life has always been regarded as higher in itself than the lay life, and rightly so. Religious orders have set up integral conditions which directly conduce to sanctity: community life, the three vows of poverty, chastity and obedience, observance of silence, the Office and so forth. The laity are called to perfection, too, but they are necessarily busy about temporal affairs and are subject to numerous distractions. Lay saints do not besprinkle the missal as do religious saints, and many of the most promising laity in the history of canonized sanctity ended by repudiating their lay state—mothers going off to found convents over the prostrate bodies of their children, or widowed queens retiring to the cloister.

So there has grown up the feeling often expressed by the remark: "If you want to be holy, why don't you go into the convent?" And, indeed, a lot of lay people who sincerely wish to be holy, often behave like religious out of a cloister. They try to keep religious practices in the lay state, sometimes saying the Divine Office or forming into semi-religious communities under a modified rule. Especially in Europe there are groups of people who are sort of half-religious and half-lay. They probably represent a temporary phenomenon in the Church, one which will disappear as they themselves develop into real religious communities, or as the principles of sanctity in lay life are more clearly worked out. But even if these institutes find a permanent place, they will not satisfy the demand for a path of perfection in the lay life because they are not susceptible of general application in the lives of Christian career people like yourselves.

It is precisely the spiritual and apostolic potential of marriage itself which is the keynote to lay sanctity. This is because the devout lay life offers a magnificent opportunity for referring all our actions to Christ. Holiness is not achieved by being pulled two directions at once; if your life is divided between two things which cannot be related to the same end, if you are a business man during the week and a practicing Catholic on Sundays, if you are building a railroad days and doing spiritual reading evenings, if you are on the assembly line most of the time and taking the parish census on Saturdays. To advance in holiness you have to get the "single eye" the Gospel

talks about. The religious does it by leaving aside worldly activities and substituting sacred activities. The devout layman does it by transcending temporal activities by means of the lay apostolate. The intellectual, professional man or craftsman intent on lay sanctity does all the things his world-bound co-worker does in the way of excellence but adds the dimension of eternity to his life and work by the supernatural motivation that dominates all that he is and does.

The devout layman, particularly the intellectual, sets up supernatural charity as the guiding principle of his life. He works for the love of God, singling out those who need him rather than always seeking those whom he can use. He is disposed cheerfully to give up his sleep or his lunch or his leisure or his money for the same reason. He does not think always of the sanctification of his own soul. He thinks of others; even his desire to grow in God's grace is because "you cannot give what you haven't got." And so indirectly he becomes holy, whereas the pious but unapostolic lay person is apt to turn in upon himself and fail to get holy despite hours spent in church and a grim determination to be a saint.

The religious renounces all except a bare minimum of the things of this world for the sake of God. By doing so, he helps detach himself from the love of these things. If the layman is to become holy, he must also become detached, but he must ordinarily do it in the opposite way, *by using the things* of this world for God. It so happens that in our time this is an especially good channel to sanctity.

Take the matter of marriage. The religious foregoes the pleasure of marriage for God's sake. The layman who undertakes the full responsibilities of marriage today for God's sake is hardly in danger of forgetting God. Quite the contrary: the couple who deliberately set out to keep God's law in marriage are apt to discover that God is almost the only one on their side! Our society doesn't go in for family wages, or provide family houses any more, or even give verbal encouragement to parenthood. Married people today have to practice heroic trust in God, heroic indifference to public opinion, heroic fortitude in respect to living arrangements. Many are their trials even when they are happily married. The unhappily married who refrain from divorce, and that with a cheerful countenance, are the modern martyrs.

Consider also the matter of talents, including great intellectual talent. The religious often gives up the use of his talents for the sake of prayer or penance, or else he makes the use of his talents subject to the will of his superior. It is an antidote to pride. Here, too, the lay apostle is faced with the opposite action to achieve the same effect. He has to use his talents, *plus*. Lay apostles have to show a willingness to be used as God's instruments, and that usually means they will be used to do great things, greater things than they are able, thanks to God's grace.

In short, life in the world today is a heavy cross by its very nature. Most people are busy running madly away, jumping from one escapist pleasure to another. Anyone who turns around and picks up the cross, as every Christian must, has a built-in set-up for sanctity.

Religious often take a vow of stability, which helps keep them from being attached to a particular place. Today's laity are visited with chronic instability which is an opposite cross producing the same general effect. The family that moves around after seasonal work in search for decent housing has but to remember the Son of God Who had nowhere to lay His head, in order to have a certain peace without permanency.

Religious have their convent or monastery chapel as the center of their liturgical lives. The parish church or any church where he hears Mass and receives Communion is the sacramental center of the devout layman's day.

It is significant that dialogue Masses and much of the singing participation in the Liturgy is being promoted by lay apostolic groups. It is significant, too, that daily Communion is easily available today, because the lay apostle has to have this Daily Bread if he is to live by faith in an atmosphere which speaks of God only by His absence.

Next to the Mass, spiritual direction is of primary importance to the truly modern devout layman. Religious have the rule of their order and the counsel of their superiors to guide their lives; but the laity have neither a rule nor a Christian order in society, and it has ever been true that a man is not trustworthy as his own guide. It is hard to find a good spiritual director, especially one who understands the lay apostolate; but the laity have at least the advantage of being free to search far and wide in order to find one. Once found, a good spiritual director will give the devout layman a spiritual anchor and orientation.

Christopher Dawson recently commented on the decline in the art and availability of spiritual direction for intellectuals just at the moment when it is most needed. Hence the great importance of the Retreat in your lives.

Now that retreat houses are fairly widespread, and whole religious orders have dedicated themselves to the task of making retreats available, there is a growing demand for retreats of greater spiritual intensity. Those who are to be truly Christian laymen need solid and advanced doctrine. They want Saint Thomas, Saint John of the Cross, St. Benedict and St. Ignatius rather than a watered-down, minimum Christianity and pious exhortations. But they are beginning to get it here and there, even if they have to arrange for their own retreats and retreat masters.

One frequently hears laity speak of the Church as though it did not include them, as though nuns and priests were somehow more surely Catholics than they. Indeed, it has been a fairly widespread opinion among the laity that they were somehow outside the doors, looking in. One unhappy consequence has been that they haven't felt any particular responsibility within the Church. Theirs to save their own souls (with minimum effort) and contribute money. Theirs not to know doctrine, beyond a catechetical level. Theirs not to apply Christian principles in daily life. Theirs not to talk religion or defend the Faith. This age is over.

The work of the laity is not to usurp or intrude upon the proper work of the religious, but to reorient the temporal affairs of society toward Christ, to concentrate on marriage, business, housing, politics and the rest. They will need the direction of the clergy in varying degrees according to the nature of the projects, and some work will be shared necessarily by religious and laity. But once it is quite clear that the laity have their own proper work to do in the Church, the relations between religious and laity will become closer and more harmonious. We shall all begin to see that the eye has need of the hand . . . that there are many members, but also many functions within the same body.

That body is Christ Himself. He is the source of the sanctity of religious. He is not less the source of the lay sanctity which must more and more characterize the present period of the layman in the life of the Church.

A year ago, speaking at the graduation at the

F.B.I. Training School, I repudiated the idea that this is "the century of the common man" in the life of America. I made a plea for uncommon men, men of uncommon patriotism and integrity, to be the strength of America.

Today, speaking to the graduates of a great Catholic American university, I make a like plea

in behalf of the Church. Common sanctity, average piety, routine religious interests are no longer enough in our laity. We need uncommon sanctity in our intellectuals, extraordinary piety in our professional people, heroic devotion to Christ and His Church if Christian civilization and culture are to survive.

The More Authentic Christian Image

THE IDEA OF A CATHOLIC that most of us grew up with, reflected the Church member concerned with his individual task of avoiding sin and saving his soul by the performance of certain well-defined duties. The Church itself was an organized institution founded by Jesus Christ and provided with visible authority to teach and rule, and with sacraments designed to confer a supernatural aid to good behavior called grace.

When, spurred by recent doctrinal, liturgical and apostolic developments in other parts of the world, we read the New Testament seriously, we find an almost monumental contrast in emphasis between these ideas and the ones that seem to have been intended and that are now acquiring new currency.

Not that the former were erroneous; they were just incomplete. How they came to hold such sway would require a searching historical explanation. The important thing is that there is a swing back to the more complete and more authentic Christian image presented in the New Testament.

The Catholic of the New Testament is the disciple who hears the glorious news of the Father's call to His Kingdom through His Incarnate Son; who responds with a glad and grateful heart, turns his back upon sin in true repentance and finds in Christ the way to the Father, the Truth and the Life; who dies with Christ in baptism to rise to a new being in Christ's body wherein with all others similarly privileged he lives the very life of the Savior, a member of His body, a branch of the vine, a part of the holy temple of the Spirit; respecting the visible authority of the Church and depending on its ministry for his share in the divine mystery, while he looks forward with a confident and eager hope to the Second Coming "on the other side of his death and the death of the world," to that day of the realization of Christ's fullness, "when He places His kingdom in the hands of the Father... so

that God may be all in all." (1 Cor. XV, 24 and 28)

This is the Catholic we should endeavor to re-create by means of the doctrinal, liturgical and apostolic formation in the parish, in the school and in the Catholic Action organization. For such a Catholic, the lay apostolate is not an extra, nor the liturgy a luxury. The liturgy is the God-worship, the aspiration, and the apostolate the sharing with men of the tremendous reality of the life of Christ.

One can envisage the sort of Catholicism that should emerge from such convictions; a Catholicism full of a passionate concern for man and all things human, particularly the weakness and sufferings of man; a Catholicism eager to bring to all men the knowledge of the mystery of Christ and of "the virtue of His resurrection, and what it means to share His sufferings, moulded into a pattern of His death, in the hope of achieving resurrection from the dead." (*Phil. II*, 10-11); a Catholicism anxious to establish the life of Christ in every man and woman, the sense of Christ's Union with His Church in every marriage vow.*

ARCHBISHOP DENIS HURLEY, O.M.I.*

In Bautzen, Soviet sector of Germany, a new political prisoner is led to his cell, where he finds two other prisoners already incarcerated. He asks them: "What are you in for?" The first one answers: "Sabotage. I got to work five minutes too late."

The second one: "Espionage. I got to work five minutes too early."

"That's a good one," said the newcomer, "I got to work on time and they accused me of having a West German wrist watch!" (*The Sudeten Bulletin*, Feb., 1960)

* From an address quoted in *The Southern Cross* Cape Town, South Africa, Jan. 20, 1960.

SOCIAL REVIEW

War Damage

ALLIED PLANES DROPPED approximately 2,500,000 tons of bombs on Germany and an estimated 500,000 tons on Japan in prosecuting World War II. In Germany 300,000 persons died in air raid attacks, and 250,000 were killed as a result of raids on Japan, including the atomic bombings of Hiroshima and Nagasaki.

These statistics are given in the June issue of the *Sudeten Bulletin*, a Central European review published at Munich. The *Bulletin* also reports that, in addition to the damage done to heavy industry, a total of 3,600,000 housing units (20 per cent) were destroyed or heavily damaged, leaving 7,500,000 people homeless in the Reich. Approximately 2,300,000 Japanese dwellings (15 per cent) were demolished or partially wrecked, leaving 9,200,000 homeless.

Indian Re-Location

ACCORDING TO COMMISSIONER Glenn L. Emmons of the U.S. Bureau of Indian Affairs of the Department of the Interior, about 70 per cent of the 31,259 Indian people relocated in Western and Midwestern cities since 1952 have become self-supporting in their new homes. "The highest rate of successful Indian relocations," said Mr. Emmons, "was 76 per cent in 1955. The lowest was 61 per cent in 1958. Over the whole period since the entirely voluntary program started in February, 1952, the rate has been about 70 per cent."

As quoted in the *New York Times* of April 22, Mr. Emmons further explained: "When we consider the numerous difficulties which many Indians from reservations face in adjusting to the complexities of life in our larger cities, this (rate of success) stands as a highly remarkable record. It shows what Indian people can do in taking their place alongside citizens of other races if they are only given a reasonable opportunity."

As further evidence of Indian success in the relocation program, Mr. Emmons cited a report made by a four-man committee of the Navajo Tribe of Arizona, New Mexico and Utah. The group, which represents the largest tribe in the country, visited many Navajo families and single individuals in their new city homes in the latter part of 1959. The committee was gratified with the way the program was working out.

Increase in Crime

A REPORT RELEASED ON JUNE 2 by J. Edgar Hoover, Director of the Federal Bureau of Investigation, conveys disturbing information that serious crimes in the U.S. increased substantially in the first quarter of 1960. Murders, up 11 per cent, showed the sharpest rise. Each of the other two crimes against the person—forcible rape and felonious assault with dangerous weapons—occurred with 5 per cent greater frequency than in the first quarter of 1959. Robberies, similar to crimes against the person in viciousness and involving the use of a gun, knife, another dangerous weapon of force against the victim, increased 7 per cent. Auto thefts increased 6 per cent, while other serious thefts rose 5 per cent.

Quarterly reports are issued by the FBI for current information purposes and are based on preliminary tabulations subject to change upon completion of necessary correspondence with police agencies cooperating in the Uniform Crime Reporting program. Final figures are published in the annual Uniform Crime Reports.

Population Trend Reversed

THERE IS EVIDENCE THAT the population trend from the cities to the suburbs, so common in the early years of the past decade, is now being reversed. The Department of City Planning of New York, for instance, has concluded as a result of a recent survey that the most hopeful sign of a reversal of the flow of population from the city to the suburbs was to be found in statistics compiled by the Board of Education. These statistics show that the loss of public school pupils to the suburbs had declined strongly between 1952-53 and 1958-59, while the number of children from the suburbs who were admitted to the city schools in the same period showed a slight increase.

The survey by the Board of Education, which covers seven years, indicated the following trends: The number of families with children enrolled in the public schools moving from the city to the suburbs has declined substantially in recent years after a sharp increase in the first half of the last decade; during the seven-year period covered, the number of families with school-age children moving to the city from the suburbs has increased slightly; the net out-migration of families with children enrolled in the public schools, which increased substantially between 1951 and 1955, has decreased significantly since 1955.

Longevity

A REPORT OF THE Metropolitan Life Insurance Company reveals that the average life span of the American people reached a new high of 69.7 years in 1959. The previous high—69.6 years—was registered in 1954 and also in 1956. In 1958 the average life span was 69.5 years.

The increased life span is attributed to the marked rise in living standards and the extraordinary advance in medical science and public health administration. The Metropolitan report states that not many generations ago, infectious diseases took a heavy toll of life, particularly among young children. For example, in 1850 about one-fourth of the new-born infants died before reaching their fifth birthday. Under current conditions, half of the new-born can expect to live almost seventy-four years, and one-quarter can expect to live eighty-three years.

The Metropolitan report concludes with the sobering thought for those who may think that modern scientific skill may increase life expectancy indefinitely. It states: "It is doubtful whether the record of gain in life conservation during the past century can ever again be paralleled. It should be noted that there is virtually no improvement in longevity since 1954."

Interest in the Aged

THE MAY ISSUE OF THE *Catholic Charities Review* is devoted to various aspects of the growing problem of providing adequate care and opportunities for the older people in our communities. Featured in this issue are three articles: "Volunteers and the Aging," by Elizabeth C. Phillips, R.N.; "A Senior Citizen Day Center," by Rev. Wm. C. Zenns; "A State Looks at its Senior Citizens," by Very Rev. Msgr. Leo J. Coady.

Earlier this year, the Federal Council on Aging circulated its report to the President, outlining programs and resources for older people. The Report, published in the form of an eighty-three-page booklet, comprises two parts. The first section is a summary of what the Federal Government is now doing to aid older people in various broad areas, while Part II gives a detailed presentation of the specific programs and resources of the individual departments and agencies of our Government. The needs of our aged citizens are described under these headings: Employment, Income Maintenance, Health and Medical Care, Shelter, Housing Needs, Education, etc.

An appendix to Part I of the report gives fiscal tables showing the amount of funds administered by the Federal Departments and Agencies in programs and services for older people.

A panel session of the Twenty-Sixth National Planning Conference in Miami Beach concerned itself with the problems of persons sixty-five and older, who now number nearly sixteen million and are expected to reach twenty-eight million by 1970. One item which came up for discussion was the rapid spread, in Florida and some other states with a warm climate, of communities for elderly persons of modest means. It was stated that the best of such communities were those developed by churches, labor unions or other non-profit groups. In these communities the elderly are provided with individual homes or apartments at low rentals. On the other hand, it was found that many of the real estate developments that are being promoted as "retirement villages" fall far short of meeting the community and health care needs of elderly persons.

Professor Carter C. Osterbind, of the University of Florida Bureau of Economic and Business Research, appraised projects for the elderly promoted by real estate developers as follows: "Although the promotional releases are directed primarily to the market composed of retired people, there is little evidence that the design features generally advocated as important to homes for elderly are incorporated in these structures.

"It is obvious that the developers in the main are interested in disposing of houses, and have little interest or concern in providing houses and living arrangements necessary for the continuing needs of elderly people."

Facts on Cancer

A GOVERNMENT CANCER specialist, quoted in the *Midland Cooperator* of April 11, has accused Federal authorities and industrialists of trying to conceal cancer hazards. Dr. William Hueper, chief of the National Cancer Institute environment cancer section, told some science writers on March 30 that industry has refused to let the public know the facts about the incidence of cancer. He stated that his twelve years government experiences has convinced him that Federal agencies also suppressed cancer information.

In citing specific instances, Dr. Hueper said that dye makers know that many workers suffer from occupational bladder cancer, but that they have never released this information. As another instance, he related that ten years ago fifteen co-

car makers sponsored studies of cancer hazards; but "nothing has ever been published about the results obtained."

Dr. Hueper stated that a former "high medical officer of the Atomic Energy Commission" tried unsuccessfully to block his 1948 search for lung cancer among uranium miners working with radioactive ore. Dr. William Sebrell, former director of the National Institute of Health, was more successful. He objected to Dr. Hueper appearing before a Government committee investigating food additives. As a direct result of Dr. Sebrell's objection, Dr. Hueper was removed from all further field work on occupational cancer.

The reluctance on the part of Federal authorities and industrialists to divulge the full facts on cancer incidence is undoubtedly a major factor in accounting for the confusion and often contradictory reports that appear in the daily press. It is the utter inhumanity, often characteristic of big business, which puts the profit motive ahead of the sanctity of human life.

The Second Vatican Council

ON JUNE 5, POPE JOHN XXIII issued a document, drawn up by himself, to officially open the preparatory phase of the forthcoming ecumenical council. Issued on Pentecost Sunday, the document is termed a "*motu proprio*," a rescript or letter drawn up at the Pope's initiative and signed by him.

The Council will be officially called the Second Vatican Council. The preparatory work will begin with nine commissions, in addition to a secretariat for the re-union of Christian churches. It is reported that Pope John may reserve for himself the presidency of the preparations commission, thus showing his deep and active interest in the ecumenical council.

At the end of the semi-public consistory, the Pope invited the Cardinals into his private library. There, in a special address, he explained to them the work performed by the ante-preparatory commission of the ecumenical council, and announced the start of the preparatory activity of the forthcoming historic assembly of the Universal Church. The Holy Father emphasized that no previous council has ever had such an organized and thorough preparation.

U.S. Merchant Marine

THE OBSERVANCE OF NATIONAL Maritime Day on May 22 occasioned an informative communication from the office of Senator John Marshall Butler. Referring to the fact that Maritime

Day was established by Congress in 1933 "to proclaim the hopes and aspirations of U.S. merchant shipping," Senator Butler states that our goals are falling far short of the desired target. For lack of energetic attention, the American Merchant Marine is being permitted to decline. American flag vessels today are transporting less than 15 per cent of our total exports, and less than 9 per cent of the total in-bound foreign commerce of the United States. There is evidence of serious qualitative and quantitative deficiencies in our fleet.

In the past two years, the Federal budget has made available less than \$150 million annually for the construction of new merchant ships. Only fourteen ships can be built for \$150 million. Soon, however, at least 300 old or obsolete vessels will have to be repaired at a cost of approximately \$3 billion. Unless an immediate and continuing program of ship construction is instituted, our nation will one day be faced with another costly and gigantic "crash program" such as was necessary in World War II.

Senator Butler says that we can gain some idea as to the value of an orderly ship building program or the cost of a crash program from the fact that during World War II the United States built more than 54 million deadweight tons of merchant ships at a cost of \$12½ billion. If the construction had been done before the war on an annual, orderly basis, the cost for a 40 million deadweight-ton fleet would have been \$4 billion. Very reasonably does the Senator suggest that, if instead of "make-work projects, leaf-raking, portrait painting and the 1,000 and one other dubious ways of distributing billions to the needy which were then devised, we had programmed a long range ship construction project, the saving of lives and wealth in World War II would have been beyond calculation. A sound maritime policy would have saved \$8½ billion in actual money.

Catholic Charities Jubilee

THE GOLDEN ANNIVERSARY ANNUAL Meeting of the National Conference of Catholic Charities is scheduled for September 23-27, at the Statler-Hilton Hotel in New York City. His Eminence, Francis Cardinal Spellman, will celebrate a Solemn Pontifical Mass in St. Patrick's Cathedral on Sunday morning, September 25. The Most Reverend Patrick A. O'Boyle, Archbishop of Washington, will be the preacher for this occasion.

It is hoped that a representative number of international personages from the field of Catholic Charity will be in attendance. The Catholic Charities movement of the United States is one of the oldest such movements in the world.

HISTORICAL STUDIES AND NOTES

PIONEER GERMAN PRIESTS

IV

Philadelphia, 1833-1835

(Continued)

THE EDITOR OF THE *Annals of the Propagation of the Faith*, Father Gregory Waibel, reports on a new missionary sent by him to America. He writes: "We have lately received news from a young German ecclesiastic in Philadelphia, Mr. Wutz, whose communications please us all the more, since he promises to send us more important messages in the future. Mr. Wutz is a native of Bavaria and was a disciple of the Rt. Rev. Bishop Wittmann of Ratisbon. His predilection for missionary labor was evinced by his original intention to go to Stockholm in Sweden to join the Apostolic Vicar Laurentius Studach (1833-1874). However, he later changed his mind; Divine Providence seems to have him predestined for the missions of North America, particularly of Philadelphia, where he was received with joy by Bishop Kenrick and now is preparing for the high office of a missionary. Mr. Wutz will certainly not forget his friends and patrons in Switzerland and Alsace; he will cordially remember the interest which they took in him, and throughout his life he will honor them as having been the agents employed by Divine Providence in directing his steps beyond the ocean to that country which offers a vast field for his keen mind and ardent zeal. How he finally reached his goal our readers will be told in his own writing (printed below). We preface his message with a letter of thanks sent us by his good Bishop, because it was written a few months earlier. (Letter printed above.) We take this opportunity to join to those two letters our own public acknowledgment of thanks to all benefactors who have heeded our invitation by sending us with edifying liberality the articles of church goods which were forwarded to America." (*Annalen der Gesellschaft der Verbreitung des Glaubens*, Vol. III, Einsiedeln 1834, page 226)

We submit a translation of the letter written from Philadelphia on April 4, 1835, by Mr. Sebastian Wutz and addressed to the Benedictine Father Charles Mueller. Some reflections of the writer are omitted. The letter is of value not be-

cause it contains much information, but because it had an influence on friends of the American missions in Europe and impelled them to take an interest in the Catholics of the New World. Mr. Wutz wrote:

"I have finally arrived at my destination. Since I promised you in my letter from Paris that I would describe the conditions of my present habitation, I will now, a few days after my arrival, fulfill that promise and will send you a short description of my voyage.

"I begin with Paris. I found that my preconceived notions about this metropolis were wrong. There I saw churches filled with people from all conditions of life, all ages, of both sexes, devoutly attending services. At no other place since I left Marseille have I been so impressed by such a spectacle of living faith. The Pantheon, the most beautiful masterpiece of architecture, now stands alone as a sort of desolated reminder of the recent Paris Revolution, and it seemingly complains because it is again the resting-place of the unfortunate remains of Voltaire and Rousseau, alleged heroes of the French nation. Happily the religious spirit of the Parisian people does not remain inclosed in their hearts but shows itself in deeds; it is visible in hospitals, poor-houses and other charitable works. The fact that evil outweighs good, is commonly known; but good deeds surely deserve proper credit. Paris is the queen of cities. I shall pass over other things.

"On January 2, (1835), we left Havre, the wind being favorable. This weather lasted eight days. From the 9th day until our arrival in America, the winds alternated with stormy weather. (Reflection on the immensity of God.) When we were 40 miles distant from port, a ship signalled us to stop. Our captain obeyed. An hour later the brig which had been 19 miles away, arrived. We were told that the ship had been on the ocean for 72 days and was now completely out of provisions. Our captain told the crew to come aboard his ship and get what they needed. (Reflections on the charitable assistance of seamen.)

"After a voyage of 42 days we landed in New

work (February 13, 1835). It was on a Sunday. The stillness of the city made the greatest impression on me. All shops were closed; even inns were not open; all noise was avoided. What difference between America and Europe! Most inspiring was the sight of the Cross on the Catholic churches. (Reflections on the Cross.) The sight of a cross on the heights of the Swiss Alps delighted me whenever I came in sight of one after walking through the Protestant Cantons.

"Another subject which impressed me very much were the Catholic Negroes. I cannot describe how devoutly they assist at Mass, listen to the sermons, and receive Holy Communion.

"After having rested a few days from my sea voyage, I paid a visit to a Jesuit Father whom I knew, the Rev. Father Ferdinand Helias, at Conewago, 150 miles from Philadelphia. This trip proved to be of great profit to me in many ways, since it helped me become somewhat familiar with American customs and missionary methods. Three Jesuit Fathers take care of Conewago. On Sundays and feastdays people come here from 20 to 50 miles away. Since the congregation is composed mostly of Germans, Father Helias does a great service to them. No day passes without his visits to the sick scattered over a distance of 20 to 30 miles. He never leaves poor people without giving them some money for relief. (Reflections)

"Bishop Kenrick received me most cordially. I live in his house and take my meals with him. His brother has given me access to his library. In a word, I am among brothers who love and esteem me. I expect to be ordained priest by the time you receive this letter. A little book could be written about my Bishop. He edifies us in every way: he says morning and evening prayers with us, makes his meditation and spiritual exercise with us, and lives in very great poverty. He is poorer than the poorest Mass-priest in Switzerland. In short, he is an exemplary bishop in the truest sense of the word.

"That is all I have to tell you this time. I expect to send you more news about the Church in North America before long. Meanwhile, many thanks for your friendship and love, and best greetings to all my friends.

Yours truly,

Sebastian Wutz."

(*Annalen der Gesellschaft der Verbreitung des Glaubens*, Vol. III, 1834, pp. 229-233)

"We had expected," Father Waibel added to this letter, "that Father Guth, whom Bishop Kenrick praises so much, would have sent us the bits of latest news so that we could add them here. We will have to wait, I think, and keep them for the next issue." (*Annalen*, *ibid.* p. 234)

We are at a loss to say whether Sebastian Wutz was ever ordained in Philadelphia. On May 14, 1835, Bishop Kenrick gives a complete list of all German and German-speaking priests of the Diocese of Philadelphia; but Wutz is not mentioned. His name is never mentioned in the *Almanacs* of 1836 and later, nor is it mentioned in the *Annals* of 1835 and later.

In his letter to the *Leopoldinen Stiftung* of May 17, 1832, Bishop Kenrick remarked that, with the money received from the society (10,000 Gulden, about \$5,000), he expects to be able to establish a diocesan seminary. (*Berichte*, Vol. V, 1833, p. 38) Thereupon the Austrian priest, S. Orsini, confessor of the Salesian Nuns in Vienna, donated seventy-two volumes (Latin classics and other books) to be sent to Philadelphia for the contemplated seminary. (*Berichte*, Vol. VI, Vienna, 1833, p. 55) These books were sent to America in 1835 along with some church goods. It was a shipment of three large boxes, the transportation costing 46 Gulden (about \$23.00). (*Berichte* Vol. IX, in the appendix: *Financial Report*)

Toward the end of 1834, a Swiss priest of Unterwalden sent a box of books to Bishop Kenrick of Philadelphia. (*Annalen der Verbreitung des Glaubens*, Vol. IV. Einsiedeln, 1835, p. 227) On January 16, 1835, Bishop Kenrick wrote to the German Branch of the Lyonese Society: "I would be glad to receive books, nice editions of the Fathers and other theological works." (*Annalen*, Vol. IV, p. 227)

Acting on this request of the Bishop, the German Branch of the Lyonese Society of the Propagation of Faith bought a number of "valuable books, especially works of the Fathers." These were sent to Bishop Kenrick and receipt was acknowledged with a splendid letter of thanks which stated in part: "This shipment of books is a large and valuable increase for the library of the seminary. These works of the Fathers are more precious to us than gold, because they contain documents witnessing the divine doctrine and proving the perennial and uninterrupted transmission and conformity of our Faith." (*Annalen* Vol. IV, pp. 43-43) In the financial report for 1835, there is an entry of 472 francs expended for

books sent to Philadelphia. (*Annalen* Vol. IV, p. 470) These 472 Swiss francs equaled \$80.00 (about \$300 according to the 1950 dollar).

Father Nolan does not mention these gifts of books of the German and Austrian missionary societies to the Philadelphia Seminary in his *Life of Bishop Kenrick* (Philadelphia, 1948). Nobody had translated these reports for him and he himself could not read them.

The priest ministering to the Catholics of the Diocese of Philadelphia in 1834 and 1835 were all natives of Europe with one exception, the German-American James Stillinger. For the next half-century and longer, the American Church was served mostly by European priests. In 1869, only 3½ per cent of the priests serving German parishes were native Americans. In 1882, the number of native German-Americans represents only 15 per cent of the total number of German priests laboring in the United States. As long as the American seminaries were inadequate to supply the priests who were needed, every European priest arriving in America represented a double and treble gain to the clergy. Sick and infirm priests returned to Europe after years of service, and the American Church was thus relieved of the burden of caring for them. Some European priests could not cope with the hardships and returned after short service, or no service, to the Church. The notorious "kickers" among the laity sometimes made the life of zealous priests unpleasant. The Irish Bishops did not always know how to deal with these malcontents. It took some time before good Bishop Cunningham of Concordia, Kansas, learned the lesson that the best way to deal with these delegations of Germans was not to give them a hearing but to send them off. In fact, the nascent American Church was an expansion of the European Church, extending from Portugal to the boundaries of Turkey. American historians have not yet approached the task of writing their histories against that broad multiple European background. What we have at present is a little generalization of our English background, but nothing of the Irish, German, French, Spanish and Slav backgrounds.

Bishop Kenrick gives us the names of European priests whom he had received into the Philadelphia Diocese. In his letter of January 16, 1835, he mentions as newly arrived German priests Guth and Masquelet of Alsace, and Benke of Bavaria. (*Annalen* Vol. III, p. 28)

Father Benke of Bavaria has left no trace in the history of the Church of America. His name is not mentioned in the official list of priests of the Diocese of Philadelphia which Kenrick compiled on May 14, 1835, five months after the foregoing letter. Likewise, his name is not mentioned in any issue of the Catholic almanacs. Evidently the name is misspelled version for Lemke.

Father Peter Henry Lemke (or Lemcke) is well known in American Church history. He arrived in New York on August 20, 1834, and labored in Western Pennsylvania till his death on November 29, 1882. (See *Catholic Encyclopedia*, Vol. IX, p. 146)

Father Francis Guth arrived in Philadelphia on June 12, 1832, and was attached to Holy Trinity Church in Philadelphia until August, 1836. He came to Philadelphia at the express invitation of Bishop Kenrick. He belonged to the Diocese of Strassburg in Alsace, where he taught philosophy for several years in the diocesan college at I Chappelle (Kapellen) in Upper Alsace, and had later been pastor of Schweighausen near Haguenau. In Holy Week of 1832 (April 15-22), he left his parish with some of his parishioners to go to America. He had originally intended to settle in New York, but on invitation from Kenrick went to Philadelphia. (*Annalen*, Vol. II, 1832, pp. 157-158) Bishop Kenrick wanted him to establish a seminary. As pastor of Holy Trinity in Philadelphia, Guth instructed a few seminarians in philosophy. In 1836, he joined the Diocese of New York and became pastor of Bottle Hill in New Jersey. In 1838, he was Superior of St. Vincent de Pauls Seminary at Lafargeville in Jefferson County, N. Y. This new foundation was a failure, and Father Guth returned to Alsace in 1840 or 1841, after the seminary was closed by the Bishop as too "distant and inaccessible." In 1851 and 1852 he was back as pastor of St. Louis in Buffalo, N. Y.

Father Francis Masquelet, an Alsatian, arrived in Philadelphia in the summer of 1833. In August of 1833, he entered several baptisms in the records of Holy Trinity Church in Philadelphia. Toward the end of 1833, he arrived in Pittsburgh where he took care of the Germans of that city and its environs. Because of troubles in the German church in Pittsburgh, Father Masquelet went to Cincinnati in 1837 and was appointed pastor of St. Martin's, Brown County, Ohio. In 1840 he had charge of Teutopolis, Illinois, and in 1841

took charge of St. Mary's Church in New Orleans. In October, 1847, he left this church and began the construction of Holy Trinity Church in New Orleans. He withdrew from this church in 1851 because of troubles with the trustees. His name is never again mentioned in the almanacs. Apparently he returned to his diocese of Strassburg in Alsace.

Father Benedict Gasser, a native of Solothurn in Switzerland, arrived in Philadelphia in November of 1834, and was appointed assistant at Holy Trinity in Philadelphia. He is mentioned as such in the list of German priests of the Philadelphia Diocese drawn up by Bishop Kenrick on May 14, 1835. That is the last we hear of him.

Father Joseph Stahlschmidt, a native of Cologne, Germany, was ordained a priest by Bishop Kenrick in St. Mary's, Philadelphia, on January 18, 1835. He was appointed assistant priest to Father Masquelet in Pittsburgh and is mentioned in that capacity in Bishop Kenrick's list of German priests of May 14, 1835. On account of the troubles in the Pittsburgh congregation, Father Stahlschmidt was transferred to Holy Trinity Church in Philadelphia in August of 1835. He labored there until March, 1836, when he left Philadelphia. There is no further mention of his name.

Father Henry Herzog, a native of Muenster, Germany, was ordained by Bishop Kenrick in Philadelphia in 1833. He was appointed pastor of Haycock in Bucks County, Pa. He remained there until 1837, when he was transferred to Shippenville and Eisemann's Settlement in Venango County, from whence he was transferred to Pittsburgh, Pa., on March 1, 1838, to take care of the Germans there. On October 1, 1838, Father Herzog was transferred to Reading, Pa. In 1840 he was pastor of Munster, Ohio, in the Diocese of Cincinnati. There he died in 1851.

Of the Jesuit Fathers who worked among the Germans and are mentioned by Kenrick in his list of May 14, 1835, the most successful was Father Nicholas Steinbacher of Saarbruecken, who died in Bohemia, Md., about 1848. The Jesuit Father Helias, mentioned by Kenrick in the same list, was Father Ferdinand Helias, a Belgian, who in August, 1835, went to St. Louis, Mo., and died in August, 1874, at Taos, Mo.

(To be continued)

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Pittsburgh, Pa.

Collectanea

THE EUCHARISTIC CONGRESS at Munich will include a Bishop Neumann Centenary celebration to be held on August 2. This celebration will be sponsored by the Sudeten Germans under the leadership of Right Reverend Monsignor A. Kindermann. American Catholics are invited to participate.

A new biography of Bishop Neumann in German, written in attractive, popular style and entitled *Böhmerwaldsohn und Bischof von Philadelphia*, is now available at the Bishop Neumann Center, 1019 N. 5th St., Philadelphia 23, Pa. The book sells for \$2.00 per copy. The author is the Very Rev. Augustine Reimann, C.S.S.R., of Vienna, Austria.

In a recent telegram to the Bishop Neumann Center, Monsignor Kindermann stated: "More than 1,000 Sudeten-German priests expelled from their homeland, Bohemia, now in Germany, will participate in spirit in the Venerable Bishop Neumann Centennial Year, begging the Lord for the Venerable Bishop, our countryman, the honors of the altar."

Two parishes in widely separated cities, which were originally established for German-speaking immigrants, recently celebrated the 100th anniversary of their founding. St. Michael's Parish in East New York City observed its centennial with a Solemn Mass on May 7th. In San Francisco, St. Boniface Parish noted its century of existence with a week-long celebration, May 15-22.

Both Parishes were originally staffed by diocesan priests but were subsequently placed in the hands of religious orders. In both instances the religious were sons of St. Francis of Assisi: the Capuchins assumed charge of St. Michael's in 1897; St. Boniface was taken over by the Order of Friars Minor (Franciscan Fathers) in 1887.

Both centennial celebrations were featured in the Catholic press. *The Tablet* of Brooklyn, April 30 issue, devoted a whole page to the history of St. Michael's. St. Boniface Parish was featured in *The Monitor* of San Francisco, May 13 issue. In reference to the present status of St. Michael's Parish, *The Tablet* states:

"Over the years the parish has grown from its original 53 families to more than 1,800 families.

But the parish itself has undergone a change. The German-speaking people, although still represented, have, for the most part, moved to Ridgewood and Long Island and those of Italian and Spanish extraction have replaced them to a large extent. But this has not hindered the expansion of parish facilities."

St. Boniface in San Francisco has also undergone many changes. It might now be characterized as a downtown metropolitan church. However, St. Boniface still remains the center of religious and cultural life for Germans and people of German extraction in San Francisco. During the

week of celebration, Saturday, May 21, was observed as "German Day."

The present pastor of St. Michael's is Father Godfrey Luechinger, O.F.M., Cap., while St. Boniface is thriving under the inspiring leadership of Father Albert Boeddeker, O.F.M. It was on October 4, 1950, that Father Albert opened the now famous "St. Anthony Dining Room" adjacent to St. Boniface Church. In this dining room an average of 1,600 "hot, free, midday meals are served daily to anyone who is in need." It was anticipated that the five-millionth meal will be served this fall.

Book Reviews

Received for Review

- Hessler, Bertram, *The Bible in the Light of Modern Science*. Translated by Sylvester Saller. Franciscan Herald Press, Chicago. \$1.75.
- Lekeux, Martial, *The Art of Prayer*. Translated by Paul Joseph Oligny, O.F.M. Franciscan Herald Press, Chicago. \$5.00.
- Marmion, Rt. Rev. Dom Columba, O.S.B., *The Way of the Cross, Its Efficacy and Practice*. Translated by a Nun of Tyburn Convent. B. Herder Book Co., St. Louis. .85.
- Meyer, Wendelin, O.F.M., *To the Least, a Biography of Sister Mary Euthymia*. Translated by Herman J. Fister, O.F.M. Franciscan Herald Press, Chicago. .95.
- O'Driscoll, J.A., S.M., D.D., Ph.D., *The Holy Spirit and the Art of Living*. B. Herder Book Co., St. Louis. \$2.35.
- Provera, Paolo, C.M., *Live Your Vocation*. Translated by Rev. Thomas F. Murray, M.A. B. Herder Book Co., St. Louis. \$3.75.
- Robeck, Nesta de, *Vico Necchi*. Franciscan Herald Press, Chicago. \$2.95.
- Scharp, Henrich, *How the Catholic Church is Governed*. Herder and Herder, Inc., N.Y., N.Y. \$2.95.

Reviews

- Donohue, S.J., John W., *Work and Education: The Role of Technical Culture in Some Distinctive Theories of Humanism*. Jesuit Studies Series, Loyola University, Chicago, 1959, 238 pages. \$4.00.

IN SCHOLARLY LANGUAGE and with erudite thought, as befits a document originally undertaken as a doctoral dissertation for Yale, Father John W. Donohue, S.J., analyzes the role of work in the light of educational principles of the Marxist, Progressive, New Humanist, and Christian ideologies. It would appear that the Marxists identify work with learning, the Progressives prescribe simulated work for learning, the New Humanists treat work as the provider of leisure for learning, and true Christian humanists integrate learning with labor and prayer.

The Marxists, who reject prayer altogether, seem to make work the end of life, and learning the servant of work. These ideas, extreme as they are, serve to act as a corrective to the classic humanist attitude that work is menial, good only to the extent that it provides for the physical needs of the thinkers. Father Donohue finds that the New Humanists (Robert M. Hutchins and Irving Babbitt) in the classic tradition still subordinate work too much to learning. He suggests that Dewey and the Progressives, despite their pragmatism, made a valuable contribution in having pupils learn through activity and not in simulated work.

After reviewing and assessing these three models of ideologies, Father Donohue finds "The Dignity of Work in Christian Thought" (pp. 137-79) in a synthesis "of work and leisure, action and contemplation. One is not the other, but one complements the other" (p. 178).

This ideal is further developed in the final chapter, "Toward a Christian Humanism of Work" (pp. 181-211). "Work is not an evil nor merely a means to leisure, but of itself a necessary part, along with leisure and worship, of a full and worthy life. It follows, among other things, that education should ever be somewhat vocational, yet never exclusively so; and learning should in some part be acquired through activity and real or simulated work."

While firm in theory, the book shies from developing the proper Christian integration of work in education in adequate detail. But what it does offer is probably enough for one dose. Some further studies on the proper partnership of work with learning and prayer are urgently needed. Father Donohue does suggest provocative and stimulating guidelines, intelligible to specialists, for adjusting and integrating the roles of work, leisure, and education for a wholesome Christian democracy.

A. J. APP, PH.D.
La Salle College
Philadelphia, Pa.

laurence, Sister Mary, O.P., *One Nun to Another*. B. Herder Publishing Co., St. Louis, 1959. Pp. 129. \$2.50.

With simple directness and insight, Sister Mary Laurence, O.P., seeks to focus the attention of each human religious upon her proper end, heroic sanctity. To attain this goal, a clear understanding and appreciation of conventual problems are imperative. "Rush" is converted into merit, holy vows and existence itself are for God alone, changes and adaptations considered in the light of the common good, each day chalice into the exquisite observance of Holy Rule—these things are the sustenance for the mill that grinds out witnesses to Christ, faithful victims.

Offering the complete holocaust of self in the observance of the rule and fidelity to the vows out of love for God constitutes the nun's greatest gift to her Heavenly Spouse. And the sweetness of her sacrifice is sustained by the daily increase of her Bridegroom's love.

Moreover, the life of a good religious must be unflinchingly apostolic in her community "under pain of falling in her vocation." Every power she possesses must be expended on souls through sacrifice of self and prayer. "Prayer that is of value is the prayer of the love of God which, like a floodtide, is calm and irresistible. . . . Such a prayer is a thing of the heart."

In short, the book is a compendium of holiness and common sense encased in God's love. The author's style, direct approach, and ardent message to nuns everywhere is punctuated with quotations as priceless to a religious as diamonds to a miser; e.g., Brother Lawrence "believed that any time and all the time was a good time to pray." St. Augustine said: "By faith, he touches Christ who believes in Him." And St. Thomas held that "The beauty of the soul consists in its likeness to God Whom it must resemble by the splendor of grace received from Him." (St. Thom. Aq. IV, *Sent.* 18 q. iii, Sol. 1)

SISTER M. ZENO, S.S.N.D., PH.D.
Notre Dame College, St. Louis, Mo.

McCloy, Shelby, *The Humanitarian Movement in Eighteenth-Century France*. University of Kentucky Press, Lexington, Ky. Pp. 274. \$6.50.

Mr. McCloy has written three major books on eighteenth-century French social history. The extensive research for this volume, embracing original sources such as the *Recueil des anciennes lois françaises* and the *Reimpression de l'ancien Moniteur* in addition to special studies taken from various learned journals, monographs and biographies, evidences the author's ready familiarity with the vast literature existing on the period. As its title indicates, the book is an account of the slow ferment of reform sentiment which finally erupted into revolution in France in 1789.

Among the topics included in the investigation of pre-Revolutionary social conditions are religious toleration, slavery, criminal law, public health and child welfare. Each is handled with thoroughness. The section on religious toleration and that on criminal law

and penology are given somewhat fuller treatment than the others. The chapters follow a similar pattern: the author usually gives a brief history of the issue in question, includes a number of examples illustrative of the need for reform, follows this with a description of the efforts of leading humanitarians, and concludes with an account of Revolutionary measures intended to enact the reform program into law.

In his introduction Mr. McCloy gives succinct expression to the thesis of his book when he states, "the basal proponents of most of the causes for reform here treated were the *philosophes*." Vast as he believes their influence to have been—and he sees them as a determining cause of the Revolution—Mr. McCloy is willing to concede that their zeal led in some cases to an aggravation of the evils they sought to cure, and "in the name of humanity tragedies were enacted." However, for the most part, the *philosophes* are treated with sympathy and even reverence, pictured as suffering persecution for espousing righteous causes, even to the extent of giving their lives—in defense of what the author does not say—during the Terror. A somewhat incongruous note is injected when Robespierre, Danton, Rabaut Saint-Etienne and others are compared with Socrates and Jesus as men who wished to aid mankind but were put to death as a reward for their efforts.

Because of the painstaking research, careful selection of sources, and wealth of authoritative information here presented, this volume should prove to be of great value to anyone interested in securing a deeper understanding of a key period in modern history. Students of the history of humanitarian reform may be somewhat disappointed when the narrative breaks off sharply with the Revolutionary decrees of the National Assembly. This conclusion is understandable in view of the limited historical period under investigation; but it leaves the reader wondering just how many of the humanitarian ideals so hastily recorded in the statute books were ever actually implemented in practice. If Mr. McCloy should decide to answer this question by doing a study of social conditions prevailing in 19th century France, his efforts would be worthy of the attention of historian and student alike.

SISTER MARY AVILA, C.S.J.
Sacred Heart High School
Indianapolis, Ind.

Van Hoogstrate, Sister Dorothy Jane, *American Foreign Policy*. B. Herder Book Co., St. Louis, Mo., 1960, pp. XVIII + 332. \$6.25.

The title of this book is somewhat misleading. It could be interpreted to mean that America actually has some definite foreign policy and that the author has set for herself the task of analyzing it. As a matter of fact, Sister Dorothy Jane Van Hoogstrate, S.L., investigates rather the possible sources of American foreign policy by summarizing the view of political theorists who have closely studied that policy or even helped to shape it.

First, the Realists must be dealt with. These are the men who say: "Let's face it! America has and America always will shape her foreign policy to suit her interests. The Realists hold that there is very little place in practical political life for any moral code. The State is not like a human being, bound to limit its ambitions and interests to the dictates of a law. It is above the law. Its trail through the forest of foreign affairs is blazed by the practical, the possible. No individual leader has the right to sacrifice the interest of the American people to the purely personal prickings of his own conscience." In a long first chapter Sister Dorothy Jane portrays the thinking of such prominent Realists as Reinhold Niebuhr, Charles A. Beard, George F. Kennan, Hans J. Morgenthau and Felix Morley, to mention only a few.

In Chapter Two, Sister studies the Idealists' side of the coin. The Idealist camp is garrisoned by men who believe that a nation must weigh its acts on a scale of moral values. Though all do not agree in every detail, the Idealists would generally hold that the United States has usually transcended national self-interest in its dealings with other lands. Eschewing the Realists' cries for prudent alliances and balance of power tactics, the Idealists maintain that the United States must formulate foreign policy on a basis of Christian, humanitarian, and democratic values. Policy formed on national self-interest will finally dissolve the world in anarchy. In this chapter, the authoress puts on exhibition the shining armor of such Idealists as Walter Lippmann, Frank Tannenbaum, Hamilton Fish Armstrong, and Samuel Flagg Bemis.

The last half of the book is devoted to showing that there is a Catholic approach to foreign policy. In studying the writings of the more recent papal encyclicals and the Catholic moral philosophers, Sister Dorothy Jane demonstrates a concept of foreign policy that would be based on the dictates of the moral law and guided by the virtues of prudence and charity.

Sister shows that the idea of the State is neither a usurpation of man's liberty nor the creation of his free will. The very nature of man demands the authority of government. The State exists to help men obtain for themselves things they could not possibly obtain by themselves alone. Law springs from human nature, not merely from positive decree. Therefore, laws controlling international relations are not merely creations of the legists. They are based upon the very nature of man, the source of all rights and obligations.

All men are creatures of one common Father, the Creator of all. They must love and aid each other as brothers. Co-operation among nations, not narrow self interest, ought to guide foreign policy for the peace and prosperity of all mankind. In order to guarantee this cooperation, international law is not enough. Some sort of supranational government must be recognized that can act as arbiter among nations and as defender of a wounded peace. The World Court, the League of Nations, and the United Nations Organization have all been steps in this direction, steps that were needed ever more desperately as the world shrank and countries bumped shoulders more often in the crowded international ballroom.

Most Catholic thinkers would agree that the U.N. is far from perfect. It does have, however, the distinct advantage of existing. And despite the Security Council and the hamstringing right to veto, the power of the Assembly has increased, and the organization has become more representative of all the nations of the world, not simply the great. It may not be the ideal international organization of which some Catholics dream, but the U.N. seems to be off to a good start.

The final chapter, "Selected Applications of Catholic Social Doctrine," is the most interesting in the book. It attempts to apply the teachings of Catholic theoreticians to practical world problems. Sister Dorothy Jane considers, among others, the problems of colonialism, the use of the world's resources, Socialism, Communism, war, neutrality and disarmament. And problems that remain, even for social encyclicals and Catholic philosophers! Not everyone will agree upon the way some are settled.

Take, for example, the problem of dealing with the Communist world. Should the Communists be admitted to membership in the ideal world organization? Catholic thinkers agree that the Communists are children of God like the rest of us. But some would be against the admission of Communists to the world organization on the grounds that they would undermine it since they repudiate "the principle of sociability and objective moral law." (p. 278) This solution seems neither realistic nor idealistic and it certainly excludes at one fell swoop a huge segment of the world's population from the ideal U.N. of the future.

According to some Catholic theorists, the ideal international organization would guarantee the fundamental rights of man to freedom of thought, of speech and of religion. In a world that remains religiously pluralistic, this service could pose some thorny problems in relations of Church and State. One cannot help wonder what effect such an organization would have upon state churches and, for that matter, upon concordats concluded with the Holy See where the Roman Catholic Church is guaranteed a privileged position in a given country. Sister Dorothy Jane does not touch the problem.

American Foreign Policy is a handy compendium of Realistic and Idealistic diplomatic theory. For the unacquainted with Catholic social teaching it may prove valuable. Sister Dorothy Jane's efforts to form a foreign policy based on Catholic social thought are commendable and novel.

Unfortunately, *American Foreign Policy* is not easy reading. Some of the reader's difficulties can be attributed to the abstract nature of the contents, but not all. Actually the book lacks synthesis. Composed of an unending chain of long citations, it is tedious to read. Citations are for footnotes. They are the foundation of the text. But the text itself should soar forth with a flair, certainly based firmly on solid ground, and never bogged down in it.

The book contains a useful bibliography and an index.

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Social Justice Review (indexed in the *Cath. Periodical Index* and the *Guide to Catholic Literature*) is published by the Central Bureau.

Communications concerning the Central Union should be addressed to the General Secretary, Albert Dobie, 95 Carleton, Hamden 14, Conn.

All correspondence intended for either *Social Justice Review* or the Central Bureau, all missions gifts, and all monies intended for the various projects and Funds of the Central Bureau should be directed to

Central Bureau of the Central Union
3835 Westminster Place, St. Louis 8, Mo.

Reports and news intended for publication in *Social Justice Review* should be in the hands of the editors not later than the 18th of the month preceding publication.

Official Program

One-Hundred-Fifth Convention of the CATHOLIC CENTRAL UNION (VEREIN) OF AMERICA

Little Rock, Arkansas

AUGUST 5 — 10, 1960

Motto of the Convention:

*"A vital and exact awareness of (our) intellectual,
social and apostolic responsibilities."*

Pope Pius XII

Headquarters: Marion Hotel

Registration: Hotel Lobby, First Floor

Charity Aid and Mission Exhibit: Banquet Hall, off Hotel Lobby

Religious Services: The Solemn Pontifical Mass will be celebrated in St. Andrew's Cathedral. The daily convention High Mass and private Masses of visiting clergy will be celebrated in the Convention Chapel, Continental Room, Lower Lobby in Marion Hotel

Visiting Clergy: Arrangements for the celebration of Mass should be made at the registration desk.

Time: The convention schedule is on Central Standard Time.

Friday, August 5

Annual meeting of the CCU Committee on Social Action, Parlor "A" Mezzanine Floor, Marion Hotel
 Three sessions—10:00 A.M., 2:00 P.M., and 8:00 P.M.
 Chairman: Albert J. Sattler, New York N.Y.

Saturday, August 6

9:00 Registration of delegates, Hotel Lobby
 10:00 Meeting of the Board of Trustees, Finance Committee, Parlor "B", Mezzanine Floor, Marion Hotel
 10:00 Meeting of the Committee on Social Action, Parlor "A", Mezzanine Floor
 2:00 Meeting of the Board of Directors, Parlor "A"
 3:00 Opening of Charity Aid and Mission Exhibit, Ball Room, First Floor, Marion Hotel (adjacent Mission Exhibit).
 4:00 Meeting of the Fraternal Section of the CCU of A, Parlor "B", Mezzanine Floor
 5:30 Rosary Devotions and Benediction, Convention Chapel, Continental Room, Marion Hotel
 8:00 Youth Rally, Ball Room, Marion Hotel

Sunday, August 7

8:00 Registration, Hotel Lobby
 8:30 Official inauguration of the conventions of the Catholic Central Union, the National Catholic Women's Union and the Youth Section, Ball Room, Marion Hotel
 Presiding: Carl J. Meurer, General Chairman of Convention Committee
Opening Prayer: Rev. James Foley, O.S.B., Spiritual Director of the Catholic Union of Arkansas
Greetings: Carl J. Meurer, Convention Chairman
 Mrs. A. A. Pennartz, Convention Co-Chairman
Welcome: Joseph Spinnenweber, President, Catholic Union of Arkansas
 Mrs. Peter Walters, President, Arkansas Branch, NCWU
Response: Frank C. Gittinger, San Antonio, President of CCU of A
 Mrs. A. R. Bachura, Andale, Kansas, President, NCWU
Presentation of National and State Banners
Pledge of Allegiance to the Flag
Announcement of Convention Committee
Appointments: Albert A. Dobie, General Secretary of the CCU of A
 Miss Amalia Otzenberger, Secretary of the NCWU
 9:30 Delegates assemble in front of Marion Hotel. Parade to St. Andrew's Cathedral
 10:00 Solemn Pontifical Mass, St. Andrew's Cathedral
Celebrant: His Excellency The Most Reverend Albert L. Fletcher, D.D.
Assistant Priest: Rt. Rev. Msgr. James E. O'Connell, Ph.D.

Deacons of Honor: Rev. James J. Kenne
 Rev. James Foley, O.S.B.
Deacon of the Mass: Very Rev. B. Fran
 McDevitt
Sub-Deacon: Rev. Reuben J. Groff
Master of Ceremonies: Rt. Rev. Msgr. Jos
 A. Murray, Ph.D.

Assistant Masters of Ceremonies:
 Rev. Charles F. Kordsmeier
 Rev. Paul Hoedebeck, O.S.B.
Sermon: The Right Reverend Abbot Mic
 Lensing, O.S.B.
Music: St. Edward's Choir under the direc
 of George Siebenmorgen

2:30 Civic Forum—Robinson Auditorium
Presiding: Mr. Edward L. Wright
Our National Anthem by the Assembly
Presentation of the Colors: U.S. Air Force
 L.R.A.F.B.
Opening Prayer: Rt. Rev. Msgr. John J.
 Scheper, S.T.D.
Welcome: Hon. Werner C. Knoop,
 Mayor of Little Rock
Welcome: Hon. Orville E. Faubus,
 Governor of Arkansas

Choral Rendition:
Introduction of Guest Speaker:
 Rt. Rev. Msgr. James E. O'Connell, PH
Address: The Most Reverend Cuthbert M.
 O'Gara, C.P.

Choral Rendition:
Address: Mr. Richard F. Hemmerlein
Choral Rendition:
 "Holy God, We Praise Thy Name,"
 by the Assembly

Closing Prayer: Rev. Sylvester F.
 Dellert, C.S.S.P.

4:30 Meeting of the Nomination Committee,
 Parlor "B"
 4:30 Meeting of the Resolution Committee,
 Rendezvous Room, Mezzanine Floor
 Joseph Matt, K.S.G., Chairman
 6:30 Convention Banquet, Ball Room, Marion H
Blessing: Rt. Rev. Abbot Michael
 Lensing, O.S.B.
Toastmaster: Mr. Leo J. Byrne
Introduction of Guest Speaker: Lawrence M
Address: The Most Reverend Leo A. Purs
 D.D., Episcopal Advisor, Nation
 Catholic Rural Life Conference
Thanksgiving: The Most Reverend Albert
 Fletcher, D.D.

Monday, August 8

8:00 High Mass in honor of the Holy Ghost,
 Convention Chapel, Continental Room, Ma
 Hotel
Celebrant: Rt. Rev. Msgr. Joseph A.
 Vogelweid, P.A., V.G.
Music: Congregational Singing of the Ordin

00 Official Opening: Joint Session for Delegates of the CCU of A. NCWU and the Youth Section, Ball Room

Presiding: Frank C. Gittinger

Opening Prayer: Rev. Francis X. Weiser, S.J.

Reading of the Annual Messages:

Frank C. Gittinger, President of CCU of A

Mrs. A. R. Bachura, President of the NCWU

45 Adjournment

00 First Business Session, Colonial Room, Mezzanine Floor

Report of the Credentials Committee

Report of the Nominations Committee

nday Afternoon: Reserved for committee meetings until 4:00 P.M.

00 Meeting of the Resolutions Committee, P.D.R. Room, Lower Lobby Joseph Matt, K.S.G., Chairman

00 Tour of Little Rock. Buses leave Marion Hotel at 4:00 promptly

00 Benediction, St. Edward's Church

Celebrant: Rev. James Foley, O.S.B.

30 Buffet Luncheon, St. Edward's Hall

45 Joint Sessions of the CCU of A, the NCWU and the Youth Section, St. Edward's Auditorium

Presiding: Frank C. Gittinger

Central Bureau Report, by Rt. Rev. Msgr. V. T. Suren, Director

Report on Central Bureau Microfilming Project, Nicholas Dietz, Jr., Ph.D.

Report on CCU of A Social Action Membership, Richard Hemmerlein

Social Hour: Liederkrantz und Gemütlichkeit

Tuesday, August 9

8:00 Sung Mass of Requiem for all deceased members of the CCUA and the NCWU, Convention Chapel, Continental Room

Celebrant: Rev. Stanislaus A. Treu, O.S.A.

Music: Congregational Singing of the Ordinary

9:30 Second Business Session, Colonial Room

10:30 Meeting of the Resolutions Committee, P.D.R. Room, Lower Lobby

12:00 Polls open for election of officers

2:00 Third Business Session, Colonial Room
Report of the Resolutions Committee

3:45 Recess and Refreshments

4:00 Fourth Business Session, Colonial Room

Report of the Resolutions Committee cont.

5:00 Election Polls close

5:30 Rosary and Benediction, Convention Chapel, Continental Room

Celebrant: Rev. B. Francis McDevitt

8:00 Mass Meeting of the NCWU, Ball Room
All delegates of the CCU of A are invited to attend this mass meeting

Wednesday, August 10

8:00 High Mass of Thanksgiving, Convention Chapel, Continental Room

Celebrant: Rev. Francis X. Weiser, S.J.

Music: Congregational Singing of the Ordinary

9:30 Fifth and Final Business Session, Colonial Room

Reports of Committees

Selection of convention city for 1960

1:00 Meeting of the Board of Directors, Parlor "B"

1:30 Installation of Officers and Departure Ceremony, Convention Chapel, Continental Room

Officiant: Rev. Francis J. Buechler

Benediction: Rev. Albert G. Henkes, Celebrant

PRAISED BE JESUS, MARY AND JOSEPH!

Special Coach to Little Rock

THE CATHOLIC UNION OF MISSOURI has arranged with the Missouri Pacific lines to have a special coach attached to one of its trains running from St. Louis to Little Rock. Delegates from the North, East and West will be joined by the Missouri delegation at Union Station on Friday afternoon, August 5. The train with special convention coach will leave St. Louis at 5:40 A.M., C.S.T., and will arrive in Little Rock at 11:55 A.M., C.S.T., the same day.

The fare (including taxes) between St. Louis and Little Rock is \$11.68 one way, or \$21.07 for a round trip.

Mr. Omer J. Dames, president of the Catholic Union of Missouri, has addressed a letter to all presidents of the Branches, as well as to other leading representatives of our organization, apprising them of this plan to travel to Little Rock from St. Louis in a group. He

has asked that all reservations be sent to Mr. Harvey J. Johnson at the Central Bureau not later than July 20.

Two Bishops on National Convention Program

THE CATHOLIC CENTRAL UNION will be honored in having two Bishops deliver addresses at its forthcoming convention in Little Rock. The Most Reverend Cuthbert M. O'Gara, C.P., will speak at the civic forum on Sunday afternoon in Robinson Auditorium. It is anticipated that the auditorium which seats 3,000 will be filled to capacity for Bishop O'Gara's address.

At the convention dinner on Sunday evening in the Marion Hotel, we will be privileged to hear the most Reverend Leo A. Pursley, D.D., Episcopal Advisor of the National Catholic Rural Life Conference.

1960 Convention Motto

"A vital and exact awareness of (our) intellectual, social and apostolic responsibilities."

Pope Pius XII

Convention Calendar

THE ONE-HUNDRED-FIFTH CONVENTION of the Catholic Central Union, the Forty-fourth Convention of the National Catholic Women's Union, and the Eighth Annual Convention of the Youth Section: Little Rock, Arkansas, August 5 to August 10. Convention headquarters: Marion Hotel.

Catholic State League of Texas, embracing the Men's, Women's and Youth Sections, and the Catholic Life Insurance Union: Fredericksburg, July 11-14.

Catholic Union of Arkansas, Arkansas Branch of the NCWU and the Youth Section: Subiaco, July 16 and 17.

Catholic Union of Pennsylvania, Pennsylvania Branch of the NCWU and Youth Section: Philadelphia, August 20 and 21.

New York Branches—CCU, NCWU and Youth Section: Troy, N.Y., September 2-4.

German Catholic Federation of California and California Branch of the NCWU: San Francisco, September 4 and 5.

Catholic Union of Missouri and Missouri Branch of the NCWU: O'Fallon, October 15-17.

Catholic Union of Illinois and Illinois League of the NCWU: St. John the Baptist Parish, Quincy, October 28-30.

Our Microfilm Project—Unfinished Business

AT LAST YEAR'S NATIONAL convention in San Francisco, we were privileged to receive a very clear and detailed explanation of the Central Bureau's micro-filming project from Dr. Nicholas Dietz of Omaha. Dr. Dietz is chairman of this project.

Among other things, Dr. Dietz asked the members of the CCU, the National Catholic Women's Union and the Youth Section to consult *American Foundation News*, a journal which provides specific information on the numerous family foundations which constitute a possible source of financial assistance for our micro-filming project. Our members were further asked to ascertain likely prospects in their own cities and states, and refer these prospects either to Dr. Dietz or to the director of the Central Bureau.

On June 14, Dr. Dietz informed the director of the Central Bureau that "to date I have not received one concrete response to the appeals made in San Francisco and published in *Social Justice Review*, the *Catholic Woman's Journal* and *The Call*, for a specific suggestion relative to a foundation grant-in-aid."

It may be stated that, although we are prevented by various circumstances from giving specific details, Dr. Dietz has been very busy since the San Francisco convention making numerous contacts with a view to obtaining a grant for the Central Bureau Library. The

net result of Dr. Dietz's extraordinary efforts can help but be beneficial to our cause.

Seventy-Third Annual Convention of Connecticut Branch

THE ST. MARY'S CATHOLIC CLUB and the St. Mary's Auxiliary of Meriden were hosts to the Connecticut Branch of the CCU for its 73rd annual convention June 4 and 5. At 2:30 P.M. on Saturday, President Robert S. Jones of New Britain called a meeting of the Branch's Executive Committee. At this session general business of the convention was considered in brief outline. Various recommendations were formulated which were later submitted to a meeting of the delegates in attendance.

Immediately upon adjournment of the Executive Committee session, Mr. Jones called the convention's first business meeting to order. Roll call revealed that there were 37 delegates in attendance, representing seven affiliated societies. The St. Boniface Society of New Haven had the largest representation with 12 delegates. The business of the meeting was largely of a routine nature. A prize of \$10.00 was awarded to St. Peter's Society of New Britain for having gained the largest number of new members since the spring quarterly meeting of the Connecticut Branch. St. Peter's Society had won first prize in a similar contest conducted earlier this year. The society showing the second largest number of new members in both contests was St. Mary's Catholic Club of Meriden. The cash prizes awarded were donated by President Jones.

The delegates voted in favor of a recommendation submitted by Mr. Anthony J. Meyer of Torrington to the effect that the per capita assessment of the Branch be increased from 45 cents to 50 cents. The delegates also designated Mr. Jones to represent the Connecticut Branch at the national convention of the CCU in Little Rock. Mr. Jones' convention expenses will be defrayed by the Branch. A loose change collection taken up before the meeting adjourned netted \$11.09 for missions which are assisted by the Central Bureau.

A brief meeting on Sunday morning provided opportunity for the usual convention amenities, such as formal expressions of welcome, presentation of bannermen, etc. It was at this meeting that Mrs. Blanche Bach of Andale, Kansas, president of the NCWU was introduced to the delegates. Mr. Jones and Miss Mary Wollschlager, presidents of the two State Branches, then presented their annual messages.

All the delegates attended a High Mass in St. Mary's Church which was celebrated by Rev. James B. Connolly, assistant pastor. The sermon was preached by the Rev. Bernard J. Butcher, the pastor. Immediately after Holy Mass, the convention dinner was served in the parish hall. Speakers on this occasion included Rev. Joseph Rewinkel of New Britain, spiritual director of the men's Branch, Rev. John Heller of New Haven, spiritual director of the Catholic Women's Union, Professor Carmen Donnarruna of Fairfield University, guest speaker of the occasion. The dinner program concluded the convention's activities.

Quarterly Meeting of California Federation

THE PRINCIPAL TOPIC OF discussion at the quarterly meeting of the German Catholic Federation of California on May 1 was the centennial celebration of Boniface Parish which was scheduled for the week of May 15. It was very proper that the meeting of the Federation give priority to this subject because St. Boniface Parish has been the religious and cultural center for German Catholics not only in San Francisco but, one might say, in the whole of California.

A report on the centennial preparations was given by Mr. Louis Schoenstein, for many years secretary of the Federation. The meeting accepted his motion that the Federation donate \$100.00 in the form of a sponsorship to the centennial souvenir program.

Mr. Schoenstein also reported that he had visited several members of affiliated societies who were ill. This is a time-honored custom in the old Central Verein. One of the sick members visited by Mr. Schoenstein was Mr. Anton Hoffman, age ninety-one, a member of the St. Peter & Paul Benevolent Society and now a resident of the Little Sisters of the Poor. Mr. Schoenstein suggested that the societies keep more active contact with their sick members, especially those advanced in years.

Toward the end of the meeting addresses were given by Father Donald Gander, O.F.M., spiritual director of the Federation, and Father Raymond Buckley, S.J. Father Donald encouraged the members to attend May devotions in the various parishes, preferably in a family group, at least one day a week. Father Buckley extended an invitation to the Federation to hold its next meeting in St. Mary's Parish, San Jose. He took the occasion to mention a few highlights of the history of St. Mary's Parish now seventy-five years old.

After adjournment, the delegates assembled in St. Elizabeth's Church for Benediction of the Most Blessed Sacrament. They then enjoyed the hospitality of the host society, St. Francis Benevolent Society, in the form of a dinner.

Episcopal Mandate Renewed for Arkansas Branches

Diocese of Little Rock
305 West Second St.
Little Rock, Arkansas
April 21, 1960

Reverend James Foley, O.S.B.
Diocesan Spiritual Director
Catholic Union of Arkansas
15 Sherman Street
Little Rock, Arkansas

DEAR FATHER JAMES:

The forthcoming National Convention of the Catholic Union and the Catholic Women's Union in our See City this year is an appropriate time for me to renew the mandate which I have from time to time issued to these organizations of Catholic men and Catholic women

for the work of the lay apostolate in the Diocese of Little Rock.

The Catholic Union and the Catholic Women's Union are pioneer organizations in the Diocese. Their work in the Diocese has been in closest accord with my wishes and plans for the welfare of the Church and immortal souls in this part of the Lord's vineyard.

Hence it is that in issuing the present Mandate, I am acknowledging the typical Catholic spirit and work of these two organizations but also calling upon them to continue it with even greater assurance of my approval and blessing.

The National Organizations of the Catholic Union and the Catholic Women's Union have honored our State organizations by selecting Little Rock as the site for their National Convention in 1960. I take this opportunity to express my personal appreciation of this honor with the hope and prayer that we by our efforts can do our part to make this National Convention a milestone in the lives of these two great Catholic organizations.

Yours sincerely in Christ,

†/S/ ALBERT L. FLETCHER
Bishop of Little Rock

Bishop Fletcher Testimonial

THE PRIESTS AND PEOPLE of the Little Rock Diocese joined in paying tribute to their Spiritual Shepherd, the Most Reverend Albert F. Fletcher, on the occasion of the Fortieth Anniversary of his ordination to the priesthood. The celebration included an informal reception in St. Andrew's Cathedral hall on June 14, and a Solemn Pontifical Mass of thanksgiving the following day.

On behalf of the Catholic Central Union, President Frank C. Gittinger sent Bishop Fletcher a telegram of felicitations and best wishes. His Excellency expressed his genuine appreciation for this token to the director of the Central Bureau.

On June 9, Bishop Fletcher attended a luncheon in St. Edward's Hall, Little Rock. This luncheon was given for the priests of the diocese in order to acquaint them with the program of the forthcoming convention of the Catholic Central Union. Approximately twenty-five priests and an equal number of lay representatives from various parishes accepted the invitation of Father James Foley, O.S.B., pastor of St. Edward's Church.

The gathering heard an address by the director of the Central Bureau who gave a brief outline of the history of the CCU and disclosed some of the more attractive features of the convention. At the conclusion of Monsignor Suren's address, Bishop Fletcher expressed the hope that as many priests as possible would attend the convention. His Excellency said that the fervent Catholics who will be coming to Little Rock from many parts of the nation will provide inspiration for their co-religionists in his diocese. The Bishop asked for the cooperation of all the priests of his diocese to insure the success of the convention.

Spiritual Bouquet and Purse Sent to Cardinal Muench

DURING THE MONTH OF MAY the director of the Central Bureau sent to His Eminence Aloysius Cardinal Muench a spiritual bouquet and a purse attesting the esteem and gratitude of the officers and members of the Catholic Central Union. The spiritual offerings of our societies and individual members were inscribed on a beautiful parchment which was sent to Rome by first-class surface mail. The purse, in the form of a bank draft of \$1,083.25, was dispatched to His Eminence by air mail. In acknowledging receipt of the purse and other checks for Mass stipends, our beloved Cardinal wrote to the director of the Central Bureau, under date of May 27, as follows:

"The very generous check that you enclosed as a token of esteem and gratitude from the members of the Catholic Central Union overwhelms me. This is really an expression of affection for me which I should never have expected. It pleases me greatly that the members feel that I have given so much assistance to the Central Verein. From the early years of my priesthood I have supported the work of the Central Verein, and whatever help I have been able to give, I have given it gladly."

A recent news release informs us that Cardinal Muench has been appointed by Pope John XXIII to serve as a member of the Central Preparatory Commission of the Second Vatican Ecumenical Council.

We also note with joy and satisfaction that Cardinal Muench is listed as the Honorary President of the National Catholic Rural Life Conference. All this recognition, so well deserved, gives further indication of the far-flung interests of His Eminence. There is scarcely any Catholic movement of importance in our day which has not been aided in a singular way by this outstanding Churchman.

A student of theology in St. Paul Seminary wrote to the Central Bureau in quest of a portion of a report submitted 100 years ago by the eminent Jesuit missionary, Father F. X. Weninger. After several hours of research on the part of a member of the Central Bureau staff, the desired information was found. The photo-print of the relevant passage was sent to the seminarian who wrote:

"I was very happy to receive your letter and the photo-print of the article I was looking for. I am sorry it took many hours of research to find it; but it is a very good article and so I think it was worth the time. Thank you very much."

Contributions to the CV Library

German American Library

MR. HENRY B. DIELMANN, Texas: Assorted magazines including *Frankfurter Hefte*, Vol. 15, Nos. 1, 2, 3, 4; *Hochland* Vol. 52, No. 4.—FRANCIS-CAN FATHERS, California, *St. Boniface Parish 100th Anniversary, 1860-1960*, Cal., 1960.

General Library

MR. OMER J. DAMES, Missouri, *Official Manual State of Missouri 1959-1960*, Jefferson City, Mo., 1960.—MR. EDWARD P. MICEK, N. Y., *History of Diocese of Buffalo*, Buffalo, 1929; *Golden Jubilee Souvenir of Immaculate Conception Church*, Rochester, N.Y., Rochester, N.Y., 1899.

Acknowledgment of Monies and Gifts Received

Make Checks and Money Orders Payable to Central Bureau of the C.V.

Address, Central Bureau, 3835 Westminster Place, St. Louis 8, Missouri

Donation to the Central Bureau

Previously reported: \$3,232.33; Rev. James D. Lofler, S.J., Ga., \$40; Ralph H. Wappelhorst, Kans., \$5; St. John's Men Soc., Honey Creek, Tex., \$6.60; J. Suellentrop, Kans., \$2; John A. Suellentrop, Kans., \$5; Peter Betzen, Kans., \$100; CWU of New York Inc., N. Y., \$500; C. Joseph Lansdorf, N. J., \$3; CWU of Mary's Church, Pa., \$15; NCWU Torrington Br., Conn., \$5; Total to and including June 8, 1960, \$3,907.93.

Chaplain's Aid

Previously reported: \$255.09; St. Francis de Sales Ben. Society, Mo., \$3.00; Total to and including June 8, 1960, \$258.09.

Catholic Missions

Previously reported: \$7,083.09; Mrs. Ann McGarr, Mo., \$3.35; M. & T. Mission Fund, \$21.24; Mrs. Morey, Cal., \$5; Mr. and Mrs. Steve Re., Cal., \$5; Mr. J. Schmidt, N. Dak., \$5; St. Louis and St. Louis Co. Dist. League NCWU, \$6.87; Agnes Betsch, Mo., \$5; Miss Anna Erbacher, N. Y., \$300; Mr. W. M. Popp, Mass., \$10; Miss Helen E. Baker, Ind., \$10; Mrs. Vera Tyan, Australia, \$10; N. N. Pennsylvania, \$1000; C. J. Furrer, Mo., \$5; St. Boniface Soc., Conn., \$25; Mrs. M. Slivka, Ill., \$2; Rudolph J. Schick, N. J., \$2; Mrs. Starr G. Cooper, Fla., \$5; August Springs Wis., \$10; Mrs. Josephine Keeven, Mo., \$3; C.W.H. New York Inc., \$129; Norman Puff, Mo., \$2; St. Louis and St. Louis Co. Dist. League, NCWU, \$16; Alb J. Sattler, N. Y., \$15; Mrs. Congetta Zarriello, Ohio, \$10; Benjamin Blied, Wis., \$25; School Sisters of Notre Dame, Sr. M. Teresa, Mo., \$10; C. Joseph Lansdorf, N. J., \$2; St. Charles Dist. League, NCWU, Mo., \$14.80; Washington Deanery Dist. League Mo., NCWU, Mo., \$25; Total to and including June 8, 1960, \$8,774.55.

Microfilming

Previously reported: \$1,150.00; Rt. Rev. Msgr. W. Fischer, Mo., \$50; Lehigh Valley Dist. NCWU, Pa., \$10; CWU of New York, Inc., \$25; Total to and including June 8, 1960, \$1,235.00.

St. Elizabeth Day Nursery

Previously reported: \$41,942.10; From Children's Home, \$910; United Fund, \$1980.00; U.S. Milk Program, \$41.08; Donation Board Members, \$8; Total to and including June 8, 1960, \$44,840.10.

Christmas Appeal

Previously reported: \$4,084.19; George A. Margara, Pa., \$2; Miss Anna Knollmeyer, Mo., \$5; Total to and including June 8, 1960, \$4,091.19.